

The Congregationalist

Vol. CIX No. 4

January 24, 1924



"In the Name of Spain and for the Honor of God"

From the film, "Columbus," in the Yale University Historical Photoplays. (See page 112.)

DR. JOWETT, by Our London Correspondent

THE AIMS OF LABOR, by Paul Blanshard

The Pre-Easter or LENTEN CHURCH PROGRAM

The Significance of the Lenten Season

The Lenten Season is observed by many Christians in memory of Christ's retirement after his baptism, when he won his victory over temptation. These find spiritual help by entering into a sympathetic understanding of Christ's temptation and of his suffering for the sins of the world.

If we are "to know the power of his resurrection" we must also "know the fellowship of his suffering." As we come into a better understanding of Christ's life, the beauty and wonder of it draws us irresistibly to himself, and in such fellowship the inner springs of our own life are refreshed.

In order that we may have this blessing it is necessary that we plan our time, our reading, our thought, and that we break for a little while "the power of the world over us." We should have a fixed time for prayers and Bible reading, be regular and constant in church attendance, and be wise in the use of the hours of recreation and social intercourse. It is a time to plan definitely to give more to God and fellowmen, to teach our children what it means to be a Christian, and to have prayers in the family circle.

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Will in heaven but who also went about doing good on earth.

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more with him and so more like him.

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The Editorial Outlook

Family Sunday

EV. H. W. HULBERT, of Groton, Ct., sends us this important reminder of Family Sunday: "Family Sunday" is becoming, more and more widely, an established part of the Protestant church year. It is not a new date thrust upon this new age, but an immemorial festival of the Family initiated when Joseph and Mary took Jesus to the Temple for reconsecration and dedication. There is no more beautiful or significant family scene in the Bible. It has captured the imagination of the greatest artists of all ages. The first Sunday of February comes at a strategic point in the year, following all after the social and business climax and just before Lent. The New Year calls of pastor and people lead up to a general invitation to all the families of a given community to appear in the House of God of their choice on February 3 (this year) as did the Holy Family on that first "Presentation Day."

The Author of "In His Steps" on Fundamentalism

R. CHARLES M. SHELDON, who is now editor-in-chief of the *Christian Herald*, under the heading "Gnats and Camels," makes a plain and wholesome statement regarding Fundamentalist-Modernist issues in a recent number of that paper. Dr. Sheldon's position seems to us very much the same as that taken by *The Congregationalist*. He says (*The Christian Herald*, Jan. 12):

Several correspondents have written the Editor asking him where he stands in the matter of controversy going between the so-called Fundamentalists and so-called Modernists.

The editor can state his views without writing a book, delivering an argument, or entering into a long debate. The whole discussion going on over the questions that are being debated seems to the Editor of this paper like an old "straining out gnats and swallowing camels." At the time when the whole world is in need of a united church of Christian disciples, if it ever needed it; at a time when great questions affecting the conduct of men

ought to be occupying the thought and action of Christ's disciples, it seems like the profoundest misuse of energy and time to be discussing things that Jesus himself never even mentioned, and which he never emphasized as essential to salvation.

That is where the Editor stands on the whole matter. The weighty matters of justice and brotherhood and unselfish human service are being neglected by all who are giving their passionate attention to things that in comparison are trivial. Mankind is in need of Jesus, and his creed applied to every-day life. Instead of giving mankind that creed of love to God and man, a large part of his church is spending time and passion over things that do not have anything to do with human conduct, and conduct is the main thing in the Christian life.

The Editor of the *Christian Herald* is not a controversialist. He is not deeply interested in the present discussion that is rending the body of Christ, except as he deplores the needless rending. But he does believe with all his might in the creed of Jesus, and in the essential application to every part of the world's need. That is the main thing to discuss. The failure on the part of the ministry and the church to discuss that one main thing, is the greatest mistake and the saddest interpretation of Christianity that marks the present unfortunate discussion over "gnats and camels."

The President's Biographer on the Bok Award

IN view of President Coolidge's reference to the League of Nations as "a closed incident," the comment on the Bok Peace Plan award of his friend, admirer and biographer, Whiting, the able columnist of the *Boston Herald*, is interesting. Whiting wrote recently:

The Bok award has aroused discussion; but it has done more. Many overlook the great fact that it has by one stroke again placed the issue of the League of Nations in the political field. This will become more apparent. Existence of a fact does not depend upon its popularity. Politicians of both parties may dread the issue. But it is up again.

Whiting is always "there" with an apt story, and he tells this good one to illustrate his point:

The political trouble seems to be that the League advocates do not know that they are licked. The assertion

that they are has been made, but there remains the minority report. Is it permanently a minority? This is the unsolved puzzle of politics. Once a badly battered man showed up at the shop. His benchmate said to him:

"Say, Jack, ain't you got the sense to say 'enough' when you're licked?"

To which Jack replied: "If I'm able to say 'enough' I ain't licked."

Voting on the Bok Award

WHAT dependence can be placed on the popular vote now being taken upon the prize plan in the Bok Peace Award? It is a signed ballot and is apparently intended to be a citizen ballot, but is there any means of checking up its genuineness and validity? A correspondent to a daily paper, writing from New Bedford, Mass., raises the question, and says:

Already it has come to my notice that two persons in our city have filled out over one hundred ballots inserting names found in the city directory. What is to prevent a similar course by other persons in this and other cities and towns throughout the country?

It would be interesting to know whether these fictitious ballots were for or against the plan. We doubt very much whether there is likely to be any such resort to trickery upon a scale sufficient appreciably to affect the vote; and we can hardly imagine anybody for whom the plan represents an ideal movement for peace being morally misguided enough to give it that sort of furtherance. In many instances ballots have been sent out through alumni groups and other groups and organizations. The *American Academy of Political and Social Science*, for instance, has sent out ballots to its over eight thousand members. It would be interesting if the results of the voting of these special groups, of the various professions, respectively, and of other particular classes, could be known apart from the general vote. Possibly those who have the matter in charge will find some means of doing this. It is rather important, even if the New Bedford correspondent does probably exaggerate the possible duplicity of his fellowmen.

Liquor, Licit and Illicit

THOSE misguided people, who think that all that is necessary to abolish bootlegging and the illicit manufacture and sale of intoxicating liquors is to abolish Prohibition, might well pause and consider the following, from the *Christian Guardian* (Toronto). Our contemporary is justly ironical over the way in which "wet" Quebec has abolished (!) the illicit traffic. The *Guardian* says:

Of 3,000 illicit stills seized last year in Canada, 428 were in the province of Quebec where Government control has "increased drinking, reduced drunkenness, decreased crime, and abolished bootlegging and moonshining." Strange, isn't it? We wonder by what stupid blunders those 428 stills were seized by Government officials. Probably the trouble is that there is not enough Government control in Quebec; no doubt if the liquor bill of \$40,000,000 is increased to \$60,000,000, there will be fewer illicit stills; and, of course, the Government revenue will be increased, while drunkenness will practically disappear. If you can't understand this, never mind; the figures for the province show that drunkenness is being wiped out, *i.e.*, off the police blotters, which possibly may not be just the same as the abolition of drunkenness.

Toronto Elects Prohibitionist Mayor

THE advocates of the liquor traffic, familiarly known as "wets," have never been noted for the disinterestedness of their appeals, and they seem to be running true to form in all countries. In the recent mayoralty elections in Toronto, Col. J. A. Currie, a candidate, appealed to the electors on the plea that his election as mayor would enable him to go to the Ontario Provincial Parliament, of which he is a member, with a mandate to have the Prohibitory law in Ontario wiped out. The rawness of his appeal to the dollar motive was as frank as it was non-idealistic. "Sane, sensible laws," he said, "will bring fifty million dollars of American tourist trade to the merchants and working people of Toronto every year.* We need that money."

Whatever may be said for certain parts of Canada the people of Toronto are apparently not anxious to profit by catering to American booze-seekers. They gave Colonel Currie less than ten per cent. of the vote cast for Controller Hiltz, the successful candidate, who is prominent Methodist layman and a Prohibitionist.

Here We Meet as Christians

WE are indebted to Rev. W. H. Griffith Thomas for a clipping from an English paper, the *Record*, which tells the story of the death of Miss Kuyper, the only missionary so far as we know who perished in the Japanese earthquake. Miss Kuyper was not, as the correspondent to the *Record* states, connected with the "American Congregational Mission," but was working under the Reformed Church in America, as principal of the Ferris Seminary, a large girls' school at Yokohama. The correspondent says:

Apparently the school had reassembled after the summer holidays, just on the fatal day. The first tremendous shock brought the school buildings crashing down, and fire at once broke out. Two of the school girls were attracted by the sound of a hymn, clearly and sweetly sung coming from the ruins. After an anxious search they discovered their Principal entirely walled up in a heavy mass of ruins, her face only being visible. Horrified they shouted for help, and their cries soon attracted other girls and some teachers to the spot. But Miss Kuyper said calmly to them: "Do not come near me, it is too dangerous. Fly yourselves before it is too late. It is God's call to me to go to Him. Already see the fire coming." As she spoke a great blast of hot wind brought the rapidly advancing fire about her, and sorrowfully they turned and left her, her voice sounding after them clear and undisturbed: "Remember me to the others," and then once again she broke into the hymn, one of triumphant joy that the time had come to mount up to the Heavenly Home. And then sheets of fire hid her, and silenced her song. Safe in the school garden, the broken-hearted girls and teachers sank on the ground and joined in prayer.

It seems but fitting that the abundant entry of this single one of the Lord's missionary servants, whom He called to Himself on that day of horror, should be known in the Church-at-large, that we may praise Him for his faith, in its manifestation of peace and joy which neither shattering earthquake nor fiery death could disturb or take away.

The Dr. Thomas who sends us this clipping is the same Dr. Thomas who recently assured us that there could be nothing but inevitable cleavage between Liberals and Fundamentalists religiously. We have not agreed

with Dr. Thomas in that opinion, and in acknowledging with gratitude his kindness in calling our attention to this record of noble heroism, we have said:

Have we not, in spite of that cleavage which you think must inevitably be between us, something in common in the appreciation of this Christian fortitude and the faith that made it possible? I do not know whether this noble woman was a Fundamentalist or a Liberal. I am sure of this,—that the type of life she lived and the sort of death she died are not confined to any one group. So long as such nobility of life and death characterizes people of Christian faith, regardless of their critical opinions, and the variety of their theological opinions, I am still going to feel that even extremists have something in common and that the poles do meet somewhere. It is only the ignoble and the mean-spirited who are outside the Christian pale.

How much better it would be if, not only in reverence before such an example of Christian sacrifice, but always, before the eternal cross of Christ, men who differ in their viewpoints and opinions could find a deeper unity in his spirit and in the accomplishment of the task he lived and died to fulfil! Even the most apparently extreme differences become little when earnest, honest men stand face to face with the sublime facts of life and death, of love and service, of grace and salvation, of Christian warfare and victory.

True preachers and teachers can never follow the line of least resistance; it is much easier to amuse people than to interest them in higher things.

Bok Peace Plan Bearing Fruit

A N important phase of the Bok Peace Award, reference to which had to be omitted on account of lack of space in last week's issue, was the hope expressed by the Jury of the general prohibition of the manufacture and sale of all materials of war. The whole statement of the Jury making the award is as follows:

The Jury of Award realizes that there is no one approach to world peace, and that it is necessary to recognize not merely political but also psychological and economic factors. The only possible pathway to international agreement with reference to these complicated and difficult factors is through mutual counsel and co-operation which the plan selected contemplates. It is therefore the unanimous opinion of the Jury that of the 22,165 plans submitted, Plan Number 1469 is "the best practicable plan by which the United States may co-operate with other nations to achieve and preserve the peace of the world."

It is the unanimous hope of the Jury that the first fruit of the mutual counsel and co-operation among the nations which will result from the adoption of the plan selected will be a general prohibition of the manufacture and sale of all materials of war.

There can be no question that the promulgation and discussion of this plan will immensely further the cause of World Peace, regardless of what becomes of the plan itself. Referring to the fact that the plan will seem to many simple, obvious and lacking in originality, the *Boston Traveler* has remarked that a sensational or spectacular plan would have no chance of adoption, and that "only a plan which took account of where the world now stands, and of the steps the world has already taken toward peace, could hope for general acceptance."

Already Mr. Bok's example has been followed by Mr. Edward A. Filene of Boston, who has offered \$50,000 for

a European competition for the best plan for restoring prosperity to the war-stricken countries of Europe. Mr. Filene has frankly credited the incentive for his action to Mr. Bok's award. All this is helping to turn the world's thought toward peace, and when the thought of the world becomes thoroughly directed that way much may be possible. Even doors that seem closed may open for larger plans and purposes.

* *

To know a man we must come in contact with him. What others say about him may only warp our judgment concerning him.

Solving a Vital Problem

OVER fifteen years ago the Editor of *The Congregationalist* spent six Sundays supplying the pulpit of the First Methodist Church in Middletown, Ct. He found that community, so far as it was reflected in the people whom he met, deeply exercised about the foreign problem and particularly the invasion of Italians. Older sections of the town had become almost solidly populated by immigrants, and what had been fine old residences, along the river, were now tenements with a run-down and shabby respectability. Two sorts of reactions were evident toward the problem. Some people took a pessimistic and resentful attitude toward the influx and change; others regarded it as inevitable and prepared to meet the new conditions in Christian spirit and with Christian purpose. One Christian layman refused to be stampeded by the new developments. He assumed an optimism based on past observation. He assured the writer that twenty-five years before there had been the same pessimistic wail regarding the "Paddy Irish," and that in not a few instances it was the very children of these "Paddy Irish," so unwelcome and distrusted in their day, who were most worried about the coming of the Italians.

Perhaps it is the vividness of the first impressions of this problem of the immigrant in an old-established American community, as it affects his neighbors and as it affects the immigrant himself, that has led us to place here in the editorial columns, rather than in the news items, the reference to a remarkable and optimistic event that occurred in Waterbury, Ct., on Sunday afternoon, Dec. 30, when the Italian Institute and church of that city dedicated its "new temple."

The souvenir program of that occasion is in our hands—an elaborate affair running to seventy large pages, narrating with much detail the work of the church and the nature of the support that has made it possible.

Over 600 Italians filled the auditorium of the new building at the dedication, which occurred on the 20th anniversary of the founding of the Italian parish which has been under the charge of Rev. Pasquale Codella. The Governor of Connecticut, Hon. Charles A. Templeton, took part in the dedicatory service, and Dr. Sherrod Soule, of the Missionary Society of Connecticut, made the dedicatory address.

The souvenir program bears upon its title page the appropriate text, *They of Italy salute you* (Heb. 13: 2). It bears fine testimony to the co-operation and encouragement upon the part of our Congregational churches in Waterbury which has made this enterprise possible. The

references to our Congregational leaders in the city and vicinity make pleasing reading. Under the portrait of Dr. Soule is a tribute to his zealous effort in educational and religious work for Italians, Rev. Philip M. Rose, supervisor of the Italian Congregational Churches and Missions of Connecticut, is spoken of as "beloved by the Italians for his knowledge of their tongue and for his devotion to their service," Rev. H. D. Gallaudet, of First Church, is referred to as having a "deep experience with Italians as counselor and friend," and Dr. Robert E. Brown, of Second Church, is hailed as "foremost among Waterbury citizens for his interest in its Italian residents" and "tireless worker with Mr. Codella for their good."

All this is as it ought to be, and in fine contrast to the Ku-Klux-Klan spirit, to which some thoughtless church members, strange to say, have given adherence. If in every community today, and in relation to every sort of immigrant, we could have the manifestation of the Christian spirit that this recent occasion in Waterbury has emphasized, we should have gone far toward solving the deepest problems of this republic. An *Americanization* of our foreign neighbors that is not a *Christianization* of ourselves is dangerous alike for them and for us.

* *

We would remind correspondents that while for reasons of space all "letters to the Editor" cannot be published an essential requirement before any letter can be considered for publication is that it be accompanied by the name and address of the writer. A correspondent who signs himself *Contributor* has sent us a letter characterizing Dr. Sears' letter regarding Prohibition as "wet propaganda." We cannot publish the letter because of the above rule.

The Earthquake in Japan and Our Congregational Churches

MANY of the other denominations have taken the lead in sending out to their churches an appeal for the reconstruction of property destroyed in the Japanese earthquake. The full facts of the destruction of our Kumiai churches did not reach America in time to be sent to the churches before Christmas, and it was felt by the Executive Committee of the Commission on Missions that the Christmas season was too crowded for our churches to introduce any outside appeal, however strong and persuasive.

The letter to the churches sent out by the Commission on International Relations of the National Council has recently reached the desks of the pastors throughout the Congregational churches. It will not come as a surprise. Notice has been given in *The Congregationalist* that such an appeal was on the way.

It is much better to be able to give the full facts based upon the official action of the Kumiai churches at this time, and it is easily believed that a very genuine wave of sympathy and of fellowship will flow through our churches as the story is told. Before February is past, it is believed that the majority of our churches will take steps to be represented in this fund by at least one full-hearted offering.

There are few groups of churches on the mission field

that could come to us with so strong and well-grounded a story. There are today one hundred and fifty-six of the Kumiai churches in Japan. For many years they have been quite independent of the American Board which founded them through its missionaries. They have absolutely no desire to lean upon us for aid. For years they have conducted their own home missionary society, following out their own plans, and raising support for its work among their own members. In the last two years, the Japan Mission of the American Board has found it wise to place whatever money it receives from the Board for direct evangelistic work in Japan, under the control of the Board of Trustees numbering fifteen, of whom twelve are Japanese pastors and laymen, and three are American Board missionaries.

The Kumiai churches carry on their own foreign missionary work in the South Sea Islands which they have taken over from Germany. One of the notable efforts in this direction has been the founding of fifty churches in Korea by Japanese missionaries. To carry on religious work among people who are at the same time subject to the political power of another nation, is always beset with difficulties, and these have been present in full force in the building up of these Korean churches; but this whole effort proves the missionary earnestness and zeal of our Kumiai brethren in Japan.

The two illustrations in connection with Dr. Kelsey's article elsewhere in this issue show the Bancho Church in Tokyo in complete ruins. The pastor, Mr. Nukaga, is now in America appealing among his Japanese and American friends for the chance to rebuild.

Our Yokohama Church, with a parish of two hundred and fifty families, now has but six houses left standing. In one of the churches less deeply affected, thirty of the families lost their homes. Our churches in America never had to face such a calamity, but the lack of experience ought not to subtract from the depth of sympathy which will be felt in behalf of our brethren in Japan.

Since this is an extra offering and is not to be credited on the apportionment, but in the column entitled "Other Congregational Gifts," it will come with the additional pressure of an unselfish gift, belonging in the "second mile" of our benevolences.

Some few pastors will look upon this as "one more appeal," but the vast majority will recognize this as an opportunity to prove international brotherhood, and to express America's true heart toward the Japanese.

There may have been causes for mistrust in racial friction and rivalry in the past; but between the Christian churches of America and Japan, there is only confidence, understanding, and sympathy. The Congregational churches of America will be doing more to make America understood in Japan, and to bind the two nations together in peace, than they could accomplish in any other way. This call from the Commission on International Relations is an opportunity and a privilege.

Subscriptions and offerings are to be sent in to the office of Franklin H. Warner, Treasurer, National Council, 287 Fourth Avenue, New York City.

D. B. E.

* *

There are men who think it safe and fair to criticize the religion of their fellowmen because they profess nothing themselves.

Adult Education

RECENT writer in the *Boston Transcript* said that the last big gifts had probably been given to the established institutions for the education of youth and that bequests for the future would be for adult education. There is a widespread movement all over Europe and America at the present time which can be characterized as the "Adult Movement." Modern educational theory finds sanction to this movement when it insists that education and experience should go hand in hand. If this is true, then the greatest opportunity to educate a man is after he enters adulthood and is having his interests quickened by participation in the tasks of citizenship, family life, and vocational activity. Adult education will create its own literature. The Pilgrim Press recognizes the need of new materials for adult education in the new monthly magazine which now takes the place of the old *Adult Bible Class Quarterly*. The ministers will be especially interested in the new optional discussion courses which are made available along with the International Uniform Lessons. These courses cover such topics as the following:

- Christian Fellowship and Modern Industry.
- Christian Fellowship and the Family.
- Case Studies in Modern Church Problems.
- Christian Fellowship and International Relations.

In the magazine section there are special articles bearing especially upon the optional discussion topic. A *Library Loan Package* has been prepared which carries extra material for the teacher and leader of the class and can be had for three months at the small rental of \$.25 for the period. This contains pamphlets and maga-

zine reprints by the leading writers of the nation on social and religious topics. In the preparation of this magazine the Pilgrim Press has sought the co-operation of the Adult Department and the Social Service Department of the Congregational Education Society. Here is a type of magazine which adult classes have been looking for for years. We sincerely believe that they will welcome this magazine in its new form. The section devoted to the treatment of the *International Uniform Lessons* has been greatly enlarged and enriched and is crammed full of helpful notes and suggestions. The adult classes will find the optional discussion course treatment fresh, interesting and vitally helpful.

In Brief

The courage to free ourselves from needless encumbrances is often the measure of our strength and courage to go forward.

* *

The Roman Catholic Church recognizes the necessity of caring for the religious needs of its students in state universities and now, according to a recent report, there are few of these institutions that are not provided with a Catholic Club, or a Catholic student pastor. Seventy-one per cent. of their 13,000 students are enrolled in these clubs. Thirteen universities, including Yale, Illinois, Michigan, Columbia, etc., have full time Roman Catholic chaplains assigned to them. In several cases the Knights of Columbus have provided club houses for these students. In some instances courses of study in religious subjects are allowed credit in university and college.

One More Word on the Fundamentals

IN the discussion of "the fundamentals" one thing appears to have been generally overlooked. It is the simple fact that no merely theological idea, however valuable or however true, can ever be fundamental. If it were, Christianity would be forever moving away from the fundamentals, since there is no Christian doctrine which does not undergo a process of elaboration and of constant change and adaptation. If one names, as fundamental, the doctrine of the atonement, that doctrine has changed from the very beginning, expressing the growing conceptions of divine and human justice characteristic of successive Christian generations. Or if it be any doctrine of the inspiration of the Bible, or of future punishment, or even of the divinity of Christ, such doctrines have never stood still. And they never can stand still. They are not fundamental enough for that. And neither evolution nor creation, nor this idea of the Bible nor that, nor any other particular theological idea, is, or ever can be, fundamental. They are fundamental only in the sense in which a tent is fundamental which you pitch in one place one night and in another place the next, or as a scale is fundamental by which you measure the movement of a glacier or the rising of a tide.

Only that is fundamental without which the Christian religion would deny itself. Spiritual attitudes are fundamental. Liberty is fundamental; because if you do not have liberty you cannot have progress; and if you do not

have progress, religion goes out of date, and good men do not respect it. Intelligence is fundamental, because God can reveal himself only as men can take him in. Knowledge is fundamental, because outside the sphere of religion people will continue to learn; and if they are not permitted or encouraged to learn anything about religion, intelligent people will not respect it. But most of all, love is fundamental, because the absence of love is the denial of Christianity. Where fighting and wrangling and the calling of names are, even though these be done in the name of the fundamentals, there the fundamentals are forgotten. There is nothing to get excited about in the present discussion. "The War in the Churches" is to be feared not for any outcome to which it may lead but only because and in so far as it is "war" in the one place where peace ought always to be. The real Fundamentalists are the people who keep their minds from prejudice and their tongues from calling names. The trouble with the so-called Fundamentalists is that they are not fundamental enough. They are fooling around with a lot of doctrines which are not fundamental, and whose denial, like whose affirmation, does not touch the heart of the Christian religion. Let us get down to something really and truly fundamental,—to liberty, to progress, and most of all, to love. That's really fundamental.

CARL S. PATTON.

First Congregational Church, Los Angeles.

The House of Weariness

A Pre-Communion Story-Sermon by Rev. Rex O. Holman

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me.—Luke 22:19.

THERE was a peculiarity about this Saturday forenoon's breakfast table in the Leyton home. It so happened—and it was a mere happening—that all four of the Leytons were together at the meal. For some reason outside of habit, necessity, special plan, or duty, Father, Mother, Forrest and Celestine happened to take breakfast together. But nobody was enough interested to frame a question about the reason.

At the head of the table, by right, was Mr. Leyton himself, wearing an air of melancholy. Opposite him sat his wife, playing the part of a mirror, it seemed, for the gloom on her husband's face. At his left was his nineteen-year-old son, Forrest, visibly proving that a young man could be in poor spirits and good appetite at the same time. And across from Forrest was another mirror for grumpiness in his sister, Celestine, whose sixteen-year-old prettiness was spoiling with an excessive pout above a neglected hemisphere of grapefruit.

There has been some worn-out table talk. Mr. Leyton has made his usual complaint about the rush of his business, and how he should have been at his office two hours ago. It seems he has slept but fitfully until daylight; probably, he intimates, because of business problems. Yet as usual he has not hastened his breakfast—is not abbreviating it now. In reality, if he should look his work squarely in the face, he would discover that its three hours a day of letter-dictation and conferences are not at all exhausting, and the seasonal rush is being efficiently handled by his veteran subordinates, and in fact he has no problems that need encroach on sleep or recreation. But he is all worn out! He invites anybody to see for himself.

Mrs. Leyton has voiced her customary treble soliloquy about the strain of household duties and social engagements. She has forgotten that she had time yesterday afternoon to extend her nap by two hours, and then to wonder how the rest of the afternoon might be spent without employment. Her maid is efficient and her friends are considerate. But it is not Mrs. Leyton's habit to think of blessings. Really now, she is utterly weary. Not unutterably so, however!

Forrest has not said a word, as is natural for him except when he gets excited. He looks this morning as though the world could never produce another reason for excitement.

Celestine has grumbled about the kind of a crowd at last night's party. She was so annoyed, too, that she had again been seen wearing that old green party dress. She just must have a lot of new dresses! But what is the use? Nothing ever happens in this town worth dressing up for. Celestine wonders what is to become of the world—everything's so dead!

Hart, Mich.

Yes, it had been the regular course of table conversation. This Saturday breakfast was not a shade different from previous ones, except for the peculiarity of everybody's being there at once.

Mr. Leyton's listless gaze brooded for a time over the faces of his family. They did not appear to brighten under his casual attention. He did not seem to expect a brightening. Dark clouds do not expect to flood objects with light.

Yet occasionally a glint of sunlight manages to find a fissure in the darkest cloud. Some twist of memory, some stirring of paternal conscience suddenly broke in upon Mr. Leyton's melancholy musings. He was startled to find himself momentarily much interested in this family of his, and troubled at their perpetual dissatisfaction. His gaze fell to his plate as he tried to get at a reason for their gloomy habits. He felt guilty somehow. Maybe he was not as cheerful himself as he might be. Maybe. He wondered what he could do this morning to rend the shroud of gloom.

It was unaccustomed thinking. For the life of him, he could not recall a joke or invent a cheerful comment. Then, in his desperation, he remembered a game that his mother had taught him years and years ago. It was rather silly, perhaps. His youngsters, now, were different from what he had been. They might privately scorn his game. But in his guilt he must try something. He was ashamed, for this once in his life as a father, to go away from his family leaving no better effect than the removal of a shadow.

At a venture, he compelled his mouth to lift its drooping corners, and he fought for a twinkle in his eyes. If he should succeed in looking amused, some one might take the trouble to ask the cause. Then he could explain his remembered game. But nobody observed his facial contrivings. So that was a failure.

Mr. Leyton had set out to do a thing. He would get it down now, no matter how blunderingly. Though his face was not observed, his voice would be. So he wrought with himself until he managed to produce a kind of chuckle.

Mother and children turned startled glances his way. Mr. Leyton hoped that he might interpret their glances as questions.

"I just happened to remember a foolish game we used to play at the table when I was a kid," he said, trying again to chuckle enticingly.

Mrs. Leyton believed in being polite, even to one's own husband. She saw her cue and took it loyally, even though wearily. "What kind of a game was it?"

Another forced chuckle from Father. "Oh, it was just a childish thing. We called it the Game of Reminders. We'd take turns at telling what particular things on the table reminded us of. We'd make our own rules for the meal. Sometimes we had to

be reminded of places, then again of things or possibly only of persons. For instance, if it were a reminder of persons this morning, I would say that this empty coffee cup reminds me of old Zeb Kronkheit, the one we men had on our deer-hunts. He would never fill our tin mugs again until the man at the table had drained his last drink. We used to accidentally tip the tables too many eaters were slow finishing their first cup."

There was a faint suggestion of a smile on Mrs. Leyton's face as she rang the bell for the maid.

"Mr. Leyton would like some coffee," said.

Celestine volunteered, "I am reminded of Daddy when I look at this grapefruit."

"Um!" grunted her father. He was afraid he had not succeeded in being cheerful. The grapefruit was decidedly sour that morning.

"Yes." And Celestine giggled. "Yes, even time I eat grapefruit I remember that time when Cousin Milton was visiting us, and had never tried to eat the things before. Celestine was actually laughing now, though she meant it. "It was so funny, Daddy, how you excused yourself after you squirted the juice in your eye the second time, and how you came back to the table wearing your large spectacles. And we were so polite all the while!"

Forrest grinned. "Grapefruit reminds me of Sam Samson, the black waiter at the Frat House," he said. "Sam was taking away after he had served 'Prof' Spooner with his special brand of thin porridge, the grapefruit rolled off Sam's platter and dropped spang! into the porridge. 'Prof' Spooner borrowed all our napkins before Sam had finished apologizing. We told Sam when he was going into the Army, that Gerries shot grapefruit instead of cannon balls. But he didn't quite believe us, so he went, anyhow."

Mrs. Leyton had smiled in spite of her troubles. She started to say, "These crumbs of toast remind me—"

There was a brief ring of the doorbell. A step in the hall, a cheery feminine voice and in walked Aunt Martha.

Dear old spinster, Martha! If the Leytons took each other too much for granted, ignoring endearments among themselves, they surely were in nowise lacking in affectionate expression for Aunt Martha whenever she chose to surprise them with a visit. Her's was the kind of rough-and-ready heartwarming that was bound to have a response.

Everybody left the table to greet the chubby old darling.

"Good land!" she exclaimed between affectionate onslaughts, "I'm surprised at you! Just having breakfast! And here I was thinking you'd have dinner nearly ready!"

"Well," said Mrs. Leyton, "There's coffee left. And John hasn't finished a table game he was starting."

Aunt Martha seated herself at the table and willingly accepted the proffered coffee.

The toast is all gone," said Mrs. Leyton, "but Etta can make some in just a minute." Oh, no; please!" Aunt Martha protested. Really, I'd like some of this plain bread much better. You said something about a piece of John's?"

Mr. Leyton was a trifle shamefaced as he confessed that he had been trying to revive the old game of Reminders, you know, we used to play back home."

What was it—places, things or persons?" asked his sister.

"Persons," Mr. Leyton replied, still guilty. "Um hum!" mused Aunt Martha.

"Then you know how!" Celestine exclaimed.

"Good land! yes. But I don't believe my plans are working well enough this afternoon—morning, rather—to do my share."

"Oh, come on, Aunt Martha!" Forrest prodded playfully. "Dad explained, but you're not the one to illustrate. Please, now! What person does that white bread remind you of?"

Aunt Martha went in obvious thought. Her answer was outrageously long in coming to reach.

"Well," she finally replied, "Don't anybody think I'm too queer. But the bread reminds me of the best Man that ever lived." There was a rather embarrassed smirk on the four listeners' faces. They were not sure what the old lady was expecting in comment.

Forrest awkwardly sought relief. "Why, Aunt Martha, you never told us that you had ever thought of a man that way!"

Aunt Martha was silent again. Her relations became yet more embarrassed. Finally she glanced swiftly over the family.

"Tomorrow," she said impressively, "Tomorrow is Communion Sunday. I was thinking of the Master, who said, 'As oft as ye eat of this bread, do it in remembrance of me.'"

The Leytons had not been going to church. They trusted other people to maintain the institution. Its existence had really slipped their minds. Under Aunt Martha's scrutiny they were far from comfortable. None of them knew how they replied to her or how they changed the subject. Very shortly Mr. Leyton, Forrest and Celestine found plausible excuses for hastening away.

That night Forrest was in a place unknown to his parents, and with companions whom he was careful to avoid mentioning at home. He and his carefully-concealed friends were making the middle of a night's gambling with a twenty-minute lunch. Stories of point, but of the smeariest kind of point, were being profanely bandied about, each next one being worse than its predecessor.

It came Red Linkleby's turn. "That reminds me—" he began. Forrest was just reaching for a piece of bread. Forrest had not been comfortable before. Now suddenly he seemed as though he could not endure another moment. He left the bread untouched. He sat a while motionless, deaf to the noise about him. Then he arose, pale, and husky of voice.

"Fellows," he said, "I might as well out with it. I'm through with this sort of thing. Just now it has all come over me,

how once there was an entirely different sort of a crowd spent an evening in an upper room, probably much the size of this, saying farewell to the cleanest, gamest, most useful man that ever smelled clean air. He ate his bread where filth could not make it sickening, and without a game of something-for-nothing to give him appetite. I'd about forgotten Him. But—well, good night."

Forrest strode out of the room, leaving the silence of astonishment and uneasiness.

One of the men significantly tapped his brow. In a moment the hilarity was resumed, but with a difference.

At about the same time of night Celestine had descended from a flashy car to enter a brilliant restaurant, by the side of a country highway, with a noisily-dressed, middle-aged man who tried to swing his pudgy figure with the athletic stride of wholesome youth.

They were seated at a little table, and the waiter had brought cups and sandwiches.

The man was doing his earnest best to ingratiate himself with this cool, little beauty who had seemed all the evening so indifferent to his splendor. He held up a sandwich and remarked in a silly, mincing tone, "They sure serve the real thing in white bread at this joint, Girlie, but they can't copy the whiteness of a certain face that it reminds me of." He leared into Celestine's eyes.

Celestine started, and was silent. Truly then her face became white. She arose.

"Please," she said in plaintive command, "take me home!"

Her companion clumsily protested, but to no avail. As rapidly as his speed-car could travel he had to comply with Celestine's demand. She left him, as she ran for the Leyton door, with not a word other than a shattering "No" to his suggestion of another evening's ride.

That Sunday morning the peculiarity of the breakfast the day previous was again observable. All the Leytons sat down to

The Recruiting Question

By Ernest Bourner Allen

A group of thirty ministers was gathered at the University Club in a great city. They were themselves members of a select club of pastors, denominational and seminary officials. One member introduced his guest, who made brief response. In incidentally mentioning his coming to a new pastorate, the latter said that in the three churches to which he had previously ministered, each one had sent from one to twelve men to Annapolis or West Point, *while not a single man had been ordained to the Christian ministry.* "Thus," he said, "we prepare for war, not for peace." The remark and the facts which caused it called forth no particular response from the company, partly because other business intervened and partly because the situation reported was not a new or strange one.

What use shall the minister make of Vocation Day, Feb. 24? Are there vital distinctions to be made between the claims of all other occupations upon Christian young people and the claims of a specific, vocational ministry for Christ and his Kingdom? Has the Church a valid basis for its appeal to youth to utilize it as an agency for direct Christian service? Are we weakening the moral and religious leadership of our country and the world, when so many of our youth accept philanthropic, charitable, educational, and similar work, as an adequate answer to the call for Christian service? Is the work of the ministry today offering only a decadent and narrowing opportunity for prophetic preaching and aggressive action? There are two searching questions to be asked of every church, whether Congregational or other: *first*, how much are you propagating the Kingdom of God by bringing new *members* into it? And *second*, how much *leadership* are you providing for it, in the world of today?

Many young people in college declare that they never heard any special message from their minister about the claims—varied and vital—of specific Christian service upon them, before they went to college. Why? And many others, undoubtedly the majority, declare that they had decided upon their life work *before* they entered college. Which means that they had little if any help from the church, or any direction in ways of Christian service, during the high school years when purposes were forming and crystalizing.

What was the home doing during this time? More or less—probably less. This is not a knock or a plaint, simply a diagnosis. Why was the home doing "less"? It may not have waked up to the necessity. It may have failed to overbalance the competition of calls to other types of service. It may have had a "bias" against the ministry or missionary work. It may have been wanting to do "something" and ignorant of what to do.

Do not these and other reflections suggest to the minister, the church and the home, the opportunity of Vocation Day? Should it not bulk large on the pre-Easter program? Will it not involve heart-searching and prayer? Will it not become a channel through which the young people may themselves speak, a day also when they discuss their open door? Will not their "self-determination," a notable aspect of the youth-spirit of our age, lead more of them into specific leadership of moral and religious forces? It is worth trying out, in order to discover whether more of them will follow this gleam! The Commission on Recruiting for Christian Service, therefore, earnestly asks each pastor to make room, if possible, on his schedule for the observance of Vocation Day, February 24.

the table together. All were looking weary, too. But somehow in the weariness there was a strong suggestion of fine spirit. Mr. Leyton was highly flushed. He glanced at Celestine with genuine fatherly interest. Celestine had found him up the night before when she returned, and she had cried on his shoulder. All the old barrier had been removed. Why should the father be so much excited this morning?

He cleared his throat two or three times

as the family were settling into their chairs. His face was an agonized thermometer. Finally he found a voice to say, "Folks, let's start right this morning. I'd like to try to ask God's blessing on our circle."

He bowed his head and throatily stammered a few half-distinguishable words of prayer. When he had finished he dared not lift his gaze from his plate.

The strained silence that followed was broken—of all persons!—by Forrest.

"Dad," he blurted out, "I'm glad you did that!"

It was an uncomfortable breakfast; but yet, singularly, it was a happy one. The family, after a restless night, were tired but with a weariness that promised repose and then useful activity. For some reason the customary toast had been left out of the menu. All four of the Leytons ate heartily of plain white bread.

Then they went to church.

Dr. Jowett

The Human Qualities that Made a Great Man

By Our London Correspondent

ON the eve of Christmas Dr. J. H. Jowett passed quietly and painlessly away at his new home, to which he had just moved in the hope that the invigorating air of the high hills of Surrey would restore his strength. Leading physicians had held out

the hope that with patience he would get out again; but this hope was dashed by the sudden and rapid progress of the malady, anæmia, which had laid Dr. Jowett aside for a year. He had not completed his sixtieth year, nor played out all the music of

his soul; but he had done a great life's work and it is not too much to say that like his friend, Silvester Horne, he had worn himself out prematurely. In England we feel that a great leader has fallen, an incomparable preacher of his type and a man whose radiance of character has left behind him nothing but lovely memories and gracious influences. It is as if some mighty oak in a forest had fallen, leaving a gaping wound in the ranks. No one can fill Jowett's empty throne in the English-speaking pulpit; and it may be that there will be no successor to him in the peculiar niche he occupied among the great preachers of the world.

DR. JOWETT'S WORK BETTER UNDERSTOOD

Dr. Jowett's work was better understood than Dr. Jowett. He was not hail-fellow-well-met to his fellows. No one, as an American minister once said, would have dreamed of slapping him on the back. He veiled himself behind a protective shield of austerity which was really half shyness. Mr. Sidney Berry, speaking at Dr. Jowett's funeral, said that what most impressed those who were privileged to come into any close personal contact with him was his humility. This is profoundly true. He was incapable of conceit, and he curled up before flatterers. He seemed to stride through the crowds who courted him, unconscious of their presence, and he was only really happy in three places, his pulpit, his home and his garden. His circle of really intimate friends was small. Three of them were English Congregational ministers, not men prominently in the public eye, and an English lawyer of high standing who is also a saint of God. Upon them Dr.

Jowett lavished his affection. In their company he was a Joseph revealing himself to his brethren. This shrinking from the glare of publicity—except such as his work as a preacher necessarily involved—was born of humility, not of pride or self-sufficiency. For nearly thirty years I enjoyed, I will not say an intimate friendship with Dr. Jowett, but a measure of his confidence and regard, and I know that Mr. Sidney Berry is on sure ground when he emphasizes the inherent modesty of Dr. Jowett. In the quietude of his home his personal charm was delightful. His tastes were simple. In later years I have seen him toying with a cigarette—he was told by his doctors to smoke—but he never cared for tobacco, or indeed for any of the little luxuries that break the monotony of every-day life. Yet he loved companionship, had a lively sense of humor, delighted in a good story and could tell one, and above all enjoyed a quiet gossip about men and books and movements of thought. In all his judgments he was invariably charitable and kindly. To do a service for a brother minister or a young man he would go to endless pains but it would be done by stealth, scarcely letting his right hand know what his left did. From all ostentation he shrank instinctively. Though he "talked with kings," he did not "lose the common touch" nor conceal his humble origin.

GENEROUS IN GOOD GIFTS TO OTHERS

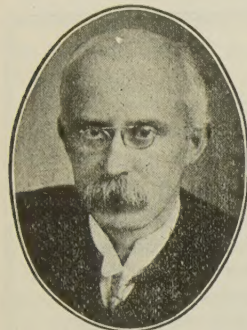
Dr. Jowett's early years spent in a working-class home in an industrial town in Yorkshire colored his life. He loved his garden so fondly because in the long street in Halifax in which his early home stood there was not a flower or even a blade of grass growing. When he was a lad, he used to be awakened before six o'clock in the morning by the clattering clogs of mill operatives hurrying to their work. He caught the early morning working habit from those machine-driven mill hands, and he made it a practice to be in his own study by six o'clock every morning. His father and mother, poor, industrious workers, toiled early and late. In the height of his own fame he, too, worked assiduously. To waste a moment was an offense to himself. He economized his own time with miserliness; but he was prodigal in good gifts to others. There are poor old people living yet in Newcastle who will miss him sorely, for they

have been his pensioners since the days twenty-five years ago, when he was their minister. When the appeal was made for the great Central Fund for supplementing the stipends of the poorest Congregational ministers Jowett lead off with a contribution of \$2,500. It was a gift that "drew blood" and meant genuine sacrifice; but Jowett's sense of duty was inexorable.

I have wondered sometimes what Dr. Jowett might have become if, following his own first preference, he had gone to Glasgow University and not Edinburgh. It was Principal Fairbairn who insisted that the young theologian should go to Edinburgh, but it is hard to believe that Dr. Fairbairn's reason was that while Edinburgh would give him polish Glasgow would have sent him out the rough Yorkshire lad he was then. The idea of the delicately refined and courtly Jowett of later years ever having been a rough or uncouth boy seems incredible. Edinburgh did make Jowett. I do not think he owed a great deal to Oxford where he went subsequently for his theological training. But Edinburgh, where he studied arts, placed its imprimatur upon him.

Three Edinburgh men molded his mind and spirit. The first was Henry Drummond who was then not only a professor but the dominating religious influence upon Edinburgh undergraduates. Jowett yielded to Drummond's spell and cherished his memory to the end of his days. In some measure he modeled his preaching style upon Drummond's and he certainly caught the dulcet note of Drummond's evangelism. Professor Calderwood was Jowett's mentor in Philosophy at Edinburgh, and of him Dr. Jowett said to me about a year ago: "I can never forget my debt to Calderwood. He settled my philosophy for me and I have never had to diverge from it." The third professor who influenced Jowett profoundly was David Masson. J. M. Barrie has said that "in an age of whippersnappers in criticism Masson was something of a Gulliver." Jowett found him so. He opened the richest avenues of literature to the young Yorkshire student, gave him a flair for literary style and a joy in close etymological study.

Jowett's artistry in words was derived from Masson. And in the perfect use of words Jowett was a supreme master. He studied words, their derivatives, their varying connotations and their exact value, as an artist studies pigments. They were, he



the implements of his craft. He knew fine gradations of nouns and verbs, adverbs and adjectives; and he could wed an apt adjective to an inescapable noun with a sort of infallible felicity. Most of the charm of his preaching was due to this facility. He attained it not by intuition but by taking infinite pains. A clumsy word or a jarring phrase hurt his sensitive spirit of exact language. The same might be said of his voice. He made it what it was by vigilant discipline and by study of the laws of clear enunciation and of sound principles of voice production. His gestures, I think, were unstudied. They came spontaneously, naturally and easily. His incapacity for a *bêtise* arose from his instinctive good taste. He nothing common did, or can. He lived close to spiritual realities, and somehow he seemed to rarify the atmosphere in which he moved. It was not that he was a conscious paragon; but somehow Dr. Jowett's company men squared their shoulders and lived, for the time at all events, up to their highest standards.

HAD VERY HUMAN QUALITIES

I should have drawn a very faulty portrait of Dr. Jowett if I omitted his human qualities. He could and did unbend. His laugh had a wild infectious ring. On his journey he was the most companionable of men—full of humor and banter and merry miniscence. He had a man's interest in his own pursuits and if he was not much addicted to games himself he knew their value and interested himself in them. He golfed a little—doing his eighteen holes, I think, in a figure oscillating between a hundred and a hundred and fifty. At one time he cycled a good deal and in later years he enjoyed motorcoring. But walking was his great standby—walking on the Yorkshire moors where the heather grows knee high, or over the steep hill paths in Arran. Occasionally he went to the theater and often to orchestral concerts. His recreational reading was chiefly poetry, a little fiction and all the religious weekly papers—English and American—that came his way. His political interests were keen. He was a Liberal through and through, an Asquithian with a tender place in his heart for Lloyd George. The Speaker of the House of Commons was his boy in the same Halifax church and Sunday school with Dr. Jowett, and they were firm friends again together as minister and church member of the same church at Westminster.

The place Dr. Jowett occupied in English life was shown when he died. The King sent a personal message of sympathy to Mrs. Jowett. Mr. Lloyd George publicly expressed his profound sorrow upon the loss of such a leader of religious life. The daily papers published columns of appreciation of his life and preaching, and the *Times* in addition to an obituary published a special tribute, unsigned, but I think I detect the pen of Rev. Sidney Berry. At his funeral all the outstanding men in English Free Church life sorrowed by his coffin. We have indeed lost a figure around whom respect and affection gathered in a measure rare in an age which has lost the habit of hero worship.

ARTHUR PORRITT.

Parables of Safed the Sage

The Parable of the Great Men of Concord

Many years ago, when I was a Younger Man than I, still being young, now am, I journey unto Concord, and I visited the homes of the Great Men who had resided there. And I went to the Lake of Walden, and I added a stone to the Cairn of Thoreau. And I walked along the Concord River, and I met an Husbandman who was Aged, but Vigorous, whose farm lay along the river for the length of about Four Furlongs.

And I inquired of him, saying:

Hast thou known any of the Great Men of Concord?

And he answered, I have known all the men of Concord, great and otherwise, and their fathers, for I have lived here all my life, and so did my father and his fathers.

And I said, Tell me of the Great Men of Concord.

And he said, There is Ephraim Bull, who discovered the Concord Grape, and behold, he sitteth under his Vine and thou mayest go see him for thyself. And there was Deacon Cephas Marsh, who brought the first Short-Horn bull to Concord, and brought in the first Poland China hogs, so that what we feed the Hogs in Swill and Corn no longer goeth principally to Legs and Tail and Squeal, but the Hogs are as Nigh Square as they can be and get around. And there was Captain Thomas Mayhew, who was Chairman of the Selectmen, who kept the bridges in repair, and did not come to Town Meeting every time with a Proposal for an Increase in taxes. They are the really Great Men of Concord.

And I said, Didst thou know Hawthorne?

And he said, I knew him well, if any one knew him well, which I doubt. And if Frank Pierce when president had not given him a job, I know not how we would have got one; which is another reason why I am not a Democrat.

And I said, How was it with Alcott?

And he said, He was a School-master who required the boys to whip him when he should have whipped the boys; and I think that if he preferred it that way, it served him about right.

And I inquired, Didst thou know Ralph Waldo Emerson?

My farm products and Mr. Emerson's were exhibited regularly at the County Fair, side by side, and my Squashes took the Blue Ribbon over his three years running. As for his Books, I never could understand them, and I doubted much if he could.

And I said, Didst thou see much of Thoreau?

And he said, He walked over my farm always when he went from his old hut by the Pond and sought the shores of the River, and I saw him often, perhaps as often as once a week, and that was not at Church on Sunday, where he should have been.

And I said, Did Thoreau stop and converse with thee? And if so what did he talk about?

And he said, Thoreau almost always stopped and talked with me, but I did not

think his conversation was much for a man who had been to Harvard Colledge.

And I asked, What did he talk about?

And he replied, Nothing but Birds and Bugs and Bees and Snakes and Toads and things. And I think a Colledge Education is wasted on a man of that sort. And I think if the folk who visit Concord knew as much as they ought, they would be hunting up a Different Set of Great Men.

And I said, My friend, thy conversation doth greatly interest me. Thou art a man of Original Thought. And while I am more interested in Emerson and Thoreau and Alcott and Hawthorne than I am in the man who improved the Live Stock and the man who kept the Bridges in Repair without increasing the Taxes, they, too, were benefactors in their day, and I am glad thou esteemest them Great Men.

And I considered how different are the standards by which Greatness might be measured.

And since then I have rather carried in my mind the theory that the Husbandman with whom I conversed, in his Honesty of Opinion and Fearlessness in its Expression, his Integrity and Industry and Piety, was also one of Concord's Great Men.

Prominent Baptist Bostonian

Word was received Jan. 9 of the sudden passing at Pasadena, Cal., of Col. Edward H. Haskell, long associated with Boston's business, civic, patriotic and charitable interests. He had spent the last few winters away from New England and since 1919 had made three trips to Constantinople as a director of the American School for Girls.

Col. Haskell, born in Gloucester, Mass., won distinction in the Civil War and was later in the Legislature. He served on the staff of Governor Long of Massachusetts, with whom he had been associated in many activities, and whose friendship he highly prized. In reform work, where he was identified with many organizations, he succeeded Governor Long as president of the Massachusetts Total Abstinence Society. In his own denomination (Baptist) he was a leader with special enthusiasm for missionary and benevolent work. Among his outstanding gifts is the \$150,000 Nurses' Home recently presented to the New England Baptist Hospital.

Bought and Sold

Some Verses for a New Christian Year

Don't you hear the children crying?

They are hungry, they are cold,
For the fathers of these little ones lie dead;
And the children beg for shelter,
And the children beg for bread.
But the little ones are hostile,—
They are Huns!

Come, let's dig the hatred deeper!

In this screaming, bloody welter
Prate of war with its glory and its glare,
Every trench a charnel moat
Softly lined with little ones,—
With the flesh of little children
Who are Huns!

.....
You Busy Man on Money Street,
You Woman in Fur Coat,
Did a mother ever keep you safe from harm?
Don't you hear the children crying?
Don't you see them falling, dying,
In the shambles of our warfare
Bought and sold?

JEANNETTE MARKS.

South Hadley, Mass.

The Aims of Labor

By Paul Blanshard

(EDITORS' NOTE—This address by Paul Blanshard on "The Aims of Labor," was delivered at the National Council of Congregational Churches at Springfield last October. The widespread approval of it at that time by the delegates who heard it justifies its publication. Mr. Blanshard is a graduate of the University of Michigan, and of the Union Theological Seminary. He was for a time a Congregational minister, and in the employ of the Congregational Home Missionary Society. He left this work to identify himself with the Amalgamated Garment Workers and for four years was connected with them both as an organizer and in an educational capacity. He is now one of the secretaries of the League for Industrial Democracy with headquarters in New York.)

I SPEAK to you as one who has worked in the American labor movement for the last four years. I want to state as briefly as possible the aims of organized labor, and to discuss the relation of those aims to the modern Church.

We can best appreciate the labor movement if we understand the human value of the demand of workers for better wages, shorter hours, and more control in the shop.

Newspapers and magazines like the *Saturday Evening Post* sometimes refer to the "silk shirt wages" of the American workers. There are probably a good many people in America who actually think that the manual workers are paid high wages and that their demand for more pay is base materialism. It is true that there are a few highly skilled building workers and printers who get high pay if their daily income is reckoned apart from their average annual earnings, but the great bulk of the American manual workers receive either just enough to live on or less than a living wage. Every statistical investigation on a large scale has proved this assertion.

THE MEANING OF BETTER WAGES AND SHORTER HOURS

The Interchurch World Movement reported that 72 per cent. of the steel strikers in the last great steel strike received less than a minimum-of-comfort wage. The Industrial Relations Commission appointed by President Wilson said that one-third to one-half of the workers of America receive less than a living wage. These are statistical facts which can be put away in a card index. They mean nothing unless you can appreciate the human suffering behind them. These facts mean that the babies of the working class do not have the best milk: that the mothers of the working class do not have the best doctor when the baby comes: that the workers rarely live in good houses, or have vacations when they are needed. The babies of Johnstown, Pa., die quicker than the babies of Brookline, Mass. I have fought with Italian strikers who lived for months on spaghetti and water and bread, and then went back to work to eat the same thing because their wages were so low.

When the workers fight for higher wages it simply means that they are fighting for personality and the things that make life worth living. They have hanging over them the great black fear of unemployment and poverty. Most of the men who oppose them in their struggle for higher wages would not be content to live on the average workers' wage for one week.

The workers demand shorter hours not because they are lazy but because they find no joy or enthusiasm in the modern machine. The machine has taken the glory out of work. To work at a textile machine, for example, for more than eight hours a day reduces the mind to a dead pulp. The machine sets the pace of the workers. In the clothing factories we do not make whole suits of clothes: there is no such thing as a clothing artist any more. We make welts on pockets, or sew on buttons, or press seams. We do not know anything about making a whole coat. We are parts of the machine, our minds reduced to utter deadness by the monotony of work.

There are sentimentalists who say that we can go back to the old days and avoid the monotony of modern machine work. But it is not possible: the machines make things better and cheaper. The only relief from the horror of machine labor is the short work day. That is why labor fights for the eight hour day.

And so in the matter of more control in the shop, the workers are fighting for human rights which are now denied them. The modern industrial system gives the workers no independence. They do not own the machines at which they work. Another man hires and fires them. One man sitting at a desk in New York may tell a hundred thousand miners in Pennsylvania that they cannot go to work tomorrow morning. It may be that the man at the desk never worked in a coal mine in his life and it may be that the miners have worked in those mines all their lives. The law says that the man who puts money in a mine is the owner of the mine while the man who puts his life into the mine may have nothing to say concerning the control of the mine. That is what we call industrial autocracy.

It is not that we hate the employers or that we think the employers are mean men. On the whole the employers are just as kindly and fair as the average worker. But the system which allows one class, the investing class, completely to control industry is morally wrong and degrading for the workers. The workers are bought and sold like cakes of soap and sacks of flour. They have not even the moral understanding of a horse because the employer must feed a horse when he becomes too old to work. This utter subjection of the workers in our modern industrial system is the central cause of social unrest.

WHAT THE CHURCH JUSTLY DEMANDS FROM LABOR

When the Church has learned to appreciate the human value of the demand for

more wages, shorter hours, and some control by the workers, then the Church can make certain demands on the labor movement. Organized Labor deserves the support of the Church on three conditions:

1. Labor should never use its power to break contracts which have been entered into freely. Both Capital and Labor should feel a moral obligation to conduct their struggles in an orderly way determined by agreements. This does not mean that employers have a right to compel workers to sign a "yellow dog" contract pledging themselves not to join a union. Such pledges are not morally binding because they are extracted by force.

2. Labor should not use its power to call unnecessary strikes. The lockout and the strike should be preceded by discussion, conciliation and arbitration, with the strike only as the last resort to protect important rights.

3. Labor should not use its power to refuse to do an honest day's work. If you apply this condition to organized Labor, however, you should apply it to business men. The plumber who steals \$10 by loafing a few hours may have learned his gospel from the man who juggles the stock of the New York, New Haven, and Hartford Railroad, and thus makes \$100,000 without doing any honest work. You cannot condemn one without condemning the other.

WHAT LABOR JUSTLY DEMANDS FROM THE CHURCH

Labor has a right to turn about and make certain demands upon the Church.

1. The Church should abolish sentimentalism in dealing with the problem of Capital and Labor. The struggle of Labor is a bitter, ugly struggle in which the mere kindness of individual employers is not enough for a solution. The Christian employer who wants to pay good wages to workers may simply go bankrupt unless there is an organized power of either Labor or Capital to compel all the employers in his industry to pay a living wage.

2. The Church should resist class control. The officials of churches are usually business men, and the surplus money which supplies the need of the church comes chiefly from the successful business class. It is quite natural that this should be so because capitalists have more money to spend than workers, and because they are usually better trained in executive management. You rarely find the president of a bricklayer's union on the board of trustees of a church, but you often find a non-union employer there. The preacher is too often silenced by men of wealth in his congregation who oppose his sympathies with Labor and programs of social change. The church is making great progress toward freedom and toward a genuine understanding of the struggle of the workers, but the struggle is not yet completed.

When Labor and the Church have seen this much in mutual criticism, is it possible for them to unite upon a minimum labor

program for our generation? I believe that it is possible, and I will sketch five planks in a Labor platform which I believe the church can logically endorse.

1. Collective bargaining. The workers should have the right to form organizations of their own and bargain with their employers without the fear of discharge or discrimination. They have that right almost universally in England, but not in the United States today. In America there are thousands of employers who are proud of the fact that they smash all unions in their plant and deal with their workers individually.

The workers do not have the same right of forming organizations that the employers have. If I should say to Mr. Gary of the United Steel Corporation, "You cannot belong to the Pittsburgh Chamber of Commerce because it is a dangerous un-American organization," everybody would brand me as a fanatic. But employers often say to the workers, "You can't belong to the United Mine Workers because I don't trust its leaders. You can't belong to the Amalgamated Clothing Workers because it is too radical." Capital acts collectively through corporations in which the minority stockholders must obey the rules adopted by the majority, but the workers are often denied the right to organize and to control the non-union minority in the shops.

The most sane method of collective bargaining that I know of is that of the clothing industry of Chicago, Rochester, and other cities in which the employers and the Amalgamated Clothing Workers bargain through an impartial chairman paid half by each side. Within the terms of their agreements they allow the impartial chairman to reinstate men in the shop after false discharge or to confirm the discharge, to settle many disputed points of wages, hours, and control. This scheme has kept a reasonable amount of peace and good will in the largest clothing factories in America for many years. It is not a fake scheme of industrial democracy which gives to the workers only the right of discussion. Discussion is not enough because it leaves workers at the mercy of an employer who refuses to listen to reason. This plan in the clothing industry leaves the workers in a position to strike if the employers will not submit disputes to arbitration, and it protects union leaders against discrimination. That is the only sort of a plan which will allow free speech in the shop.

2. The eight hour day. I believe that you all can accept the eight hour day as a plank in an industrial platform. If you cannot, you should work for a while in a modern factory for ten hours a day.

3. A living wage is one of the first charges upon industry. Today when an employer starts a biscuit factory or a shoe works he does not ask, "Can I pay the workers a living wage?" He asks "How much money can I make?" He buys his labor as cheaply as he can. We believe that no employer has a right to start an industry in which he cannot pay living wages to the workers. Labor leaders should be treated with justice by American courts even in the most bitter industrial struggle. Today they can

be sent to jail without trial by jury under injunctions issued by judges who never see them. The judges may be personally honest men but they are usually thoroughly prejudiced because of their point of view as former successful, corporation lawyers.

In West Virginia, Pennsylvania, New York, and many other states, meetings of strikers have been illegally broken up and labor leaders deported and killed in the battle for the right to organize. I have been in strikes in which all of us who were directing the affairs of the union were either put in jail without a trial by the jury or deported from the city without a warrant of arrest. The Labor leader should have the same right as the capitalist in his struggles. Both of them should have a trial by jury when they demand it. There are plenty of laws on our statute books to cover all the crimes that any man can commit in time of strike. The injunction in labor disputes

Houses

By Rev. Lucius H. Thayer

Hard by the Way of Life is built

The little house of Joy;

She waits to welcome age and youth

To mirth and glad employ.

And hard by stands the house of Grief,

With turrets gray and tall;

She waits with lowered eyes to greet

The coming of us all.

Now none that lives may wholly miss

Beneath those roofs to bide;

Or guest of Joy, or guest of Grief,

Let none his fate deride.

Each host has treasure great to share;

Both precious gifts bestow

On guests who enter trustfully,

With reverent feet and slow.

God grant where'er we lodge this year

We bide in faith and love,

Each house a place of brotherhood,

Like God's Glad House above.

North Church, Portsmouth, N. H.

January 1, 1924.

is quite unnecessary and is simply used to suppress freedom of speech and organization. There is nothing in England which will permit a judge to send a Labor leader to jail without a trial by jury, and there should be nothing in America.

5. Finally, I believe that the Church can stand with Labor for a new moral ideal in industry. The most obvious evil in the world today is the contrast between poverty and wealth in every land. In New York we have Fifth Ave. and the East Side. In one end of the city there are hundreds of millionaires: in the other end one man in every twelve is buried in a paupers' field.

We cannot call a society in which such contrasts exist Christian. It is neither Christian nor democratic. We should work for a social order in which no man can get a living without honest work by hand or brain, and in which every honest worker shall be guaranteed maintenance and some control over his own life.

OUR READERS' FORUM

The Good Old Days and the Controversial Present

Dear Mr. Editor:

Some extracts from the town history of Boscawen, N. H., may interest you as showing what theological controversies were a century and a half ago, agitating the minds of good people. Boscawen, adjacent to Concord on the north, was settled in 1733. Theological lines at this period, 1781, were sharply drawn, in regard to the doctrine of the atonement and original sin.

Especially was this the case in Newbury, from whence most of the original proprietors came. Dr. Murray of that town was an exponent of what was called the "limited atonement," or an atonement for the elect, while Dr. Samuel Spring was a leader of the "new view," as it was called—that Christ died for all.

The majority of the citizens of Boscawen had accepted the "new view," while there was still a respectable minority who believed in the "limited atonement." The "new view" men were called "four-cornered" or "square men," and the others "three-cornered men." The "four-cornered men" arrogated to themselves more comprehensive views and a fuller and more perfect system of doctrine than were held by the "three-cornered" brothers. It was about this time that the yellow crowsfoot, or buttercup, made its appearance in the fields and pastures. It is narrated that a "three-cornered" man, while mowing the crowsfoot with the intention of exterminating it as a noxious weed, said, "So am I determined to do what I can to exterminate the heresy of the general atonement!" At the present time I suppose even an extreme Fundamentalist would hardly stand for the "three-cornered" doctrines.

It is evident that in the course of years this church grew in tolerance and in the spirit of compromise, for we find in 1832 that the society voted to purchase a stove for the church. This vote was passed under protest from some members of the society who declared they could not breathe air heated by a stove.

To accommodate those who were prejudiced against stoves, the society, in 1833, voted "to dispense with fire in the stove the first Sabbath in each month through the cold season."

No doubt this was a wise way to overcome the prejudice but it must have been a chilly strain on the forbearance of the progressive ones.

A SUBSCRIBER.

"The Basis of Christian Fellowship"

Dear Mr. Editor:

Agreeing most heartily with the spirit of your editorial entitled, "Is Loyalty to Christ Enough?," in the issue of Jan. 3, and answering your question with an emphatic "Yes," I would go a step farther, and define that loyalty as a matter of *doing* and not of *opinion*—as the Savior himself did in his parable of the separation of the sheep from the goats, and in his question, "Why call ye me Lord and do not the things that I say?" Questions of speculative opinion, even the question whether Jesus is "the only begotten son of the Father" or only a divinely inspired human teacher, seem to me to be of vital importance only as our answer to them affects the completeness of our acceptance of the teachings and example of Jesus as our authoritative guide in all the relations of life. I am ready to say, as the Master did, "Whosoever shall do the will of God, the same is my brother, and sister, and mother"; and I wonder that at this late day

(Continued on page 127)

"Therefore I Cannot Fight"

Another View of Abstinence from War

By Devere Allen

Editor of "The World Tomorrow"

(EDITORS' NOTE—The Editor of "The World Tomorrow" has been as vigorous in his adverse criticism of certain utterances in "The Congregationalist" on the subject of war and peace, as he has been commendatory of our policy in general. It seems fitting that Mr. Allen should have an opportunity to present his side of the case, and we believe that our readers, no matter what their personal convictions, will welcome so striking a presentation of the pacifist viewpoint. The critics of Mr. Hager's article seem to us to have entirely missed what was in our judgment its clear, vital, constructive and wholly practical contribution to the subject. It is found in this simple sentence near the close of his article (see "The Congregationalist" for Dec. 27): "To enlist all men in a holy resolve to abstain from any part in the causes of war—this is the highest Christian duty." That does not dodge any vital issue. It goes as far, in our judgment, as the Church can go and ought to go, from a negative standpoint, unless we are to adopt frankly an attitude that is virtually that of philosophical anarchism in relation to the State, and it does not in any way prevent the Church doing all that can be done through governmental action and otherwise to promote peace and brotherhood. Mr. Allen, it seems to us, is wrong in his assumption that personal resistance of evil by force does not involve suffering to innocent people. The killing of a man in self-defense may involve proportionately as much suffering to innocent people in his home and family as a war against aggression might involve to the innocent citizens of the offending nation.)

MORE and more, especially among the younger men, the question of the Church's stand on war is coming to the front. Anything that may promote clear thinking on this perplexing matter is very much worth while.

The article by Rev. Charles S. Hager, in *The Congregationalist* of Dec. 27, 1923, cut straight to the heart of the question, and therefore calls for appreciation, not only from those who agree with him but also from those who are still obliged to disagree. On such a level, discussion need never lead to fruitless controversy, and may help us all in searching for the truth that is not always easy to discover.

It is in that spirit that I crave the privilege of stating, first, a general agreement with much of what he says, and, second, of throwing out for consideration some important things he overlooks.

It is surprising to find any one in these days regarding as identical the use of force by an individual and the use of war by nations. "If war is always a sin," says Mr. Hager, "then the individual resistance of evil by force is likewise always a sin." Is it not clear, however, that individual resistance, when force has been employed, is always directed at the guilty aggressor? In war it is just the opposite; it is the inno-

cent who invariably suffer most, and the guilty who go free. Let us assume, for the moment, the discredited belief that Germany's militarists were *solely* responsible for the World War? What then? Ten million dead lie sleeping in the soil of Europe, while the Kaiser broods in the cramping luxury of his Dutch villa; von Hindenburg and Ludendorff gaze over well-filled platters at their hungry countrymen. And what war did not turn out very much the same? Some degree of physical compulsion to keep a brute from torturing a helpless victim is one thing; the ways of war make quite another story. Even in bandit-ridden New York, no one has attempted to solve the problem by dropping phosphorus bombs or poison gas on one of these brute's innocent relatives at home, or starving his wife and children by a pitiless blockade.

"Christian love," says Mr. Hager, "may waive its right of self-defense and be satisfied with passive resistance only. When another is the victim, the case is different." Different, true; but any faith in war as a solution is rendered nugatory by certain inescapable facts, the validity of which may be left to the reader.

1. War does not bring security to the victim that it seeks to help. Did the Civil War make American Negroes really free, in comparison with those whose release from slavery Great Britain brought about by peaceful means? Look at Belgium; used for a shambles when Napoleon's French army was finally driven from her soil, she was forced, in just a century, to bow once more before a cruel invader, one of her former friends; and now we see her, rescued from this assault on her neutrality, signing it away by a military compact with France. How long shall these grim jokes go on?

2. War is not the only last resort. Non-violent coercion, to use the term coined by Prof. Clarence M. Case of Iowa University in his scholarly book by that name (published by the Century Company) has demonstrated its social utility in such forms as the nationalistic boycott, of which China's recent boycott of Japanese goods is an example; the strike, for instance that of the British workers against a threatened war on Russia; and non-co-operation, with which Gandhi proved successful in South Africa and sufficiently dangerous in India to bring about his imprisonment. Professor Case's study recites a long history of such movements, which at least justify his conclusion that "In actual operation as described, and also in theory, these methods seem capable of producing powerful effects upon economic and political affairs, without entailing the bitter and irremediable after-effects that spring up in the paths of violence."

3. A church that denies the right of class war for causes sincerely thought to be just, is in an impossible ethical position when it upholds the right of international war.

Without going into the justice of their claim in this discussion, few will deny the sincerity of many advocates of violent revolution against the capitalist class to obtain for the workers freedom from its dominance. They have for an example a history of international wars fought on numerous occasions in the name of freedom. If they are not right in fighting for freedom now, they feel, how can the world immortalize the heroes of the nations' victorious struggles to be free? How long can the Christian Church continue, without shame, to condemn all violence on the part of the organized working class movements, and at the same time assert its ethical right to back up wars between the nations? And now class wars we must remember, are if anything more likely to occur than international wars!

"The machinery of war is highly perfected; the machinery of peace is as yet only in its initial stages. War remains sometimes, the only moral remedy." The answer to this is found not so much on the lips of pacifists as in the nature of the next war itself. Nobody who has faced the developing technique of modern war, or who has visualized, for instance, such a realistic picture of it as that drawn by Mr. W. L. Irwin in his book, *The Next War*, can doubt the stark truth behind the oft-repeated saying: "If mankind does not get rid of war, war will get rid of mankind." One large war, waged as the next is bound to be, need only strike a little harder at the roots of civilization than the last war did, and the ancient tree will crash to ruin.

Even if we are able to perfect an organization for peace as closely knit up as our own United States, have we a guarantee of peace? Where is the country that has never had its civil wars, or threats of them? But such a guarantee is just what we must have. One more world war, and Western civilization, at any rate, is doomed.

"Remove the causes of war, and war will cease of itself. . . . To enlist all men in a holy resolve to abstain from any part in the causes of war—this is the highest Christian duty." The trouble is, we simply dare not wait that long. The time is far, far off when serious disputes between large social groups will not arise—if, indeed, such a time is ever reached. We must learn to settle our disputes without violence, even though new causes of disputes be constantly arising. Work for the eradication of the causes of war must, of course, go on; and in that work the Church has a glorious opportunity; but who can doubt that the task will take unthinkable years for its accomplishment?

With one exception. One of the major causes of all wars is to be found in a certain condition of nationalistic psychology, namely the confidence of governments that they can mobilize the members of the churches, along with other leaders, in the war method, only the objects seem good. If governments the world around, no matter how bad

how good, were quite convinced that upon entering into a war they would have to face the implacable opposition of the consecrated people in all the churches, they would think even more than twice before taking steps

toward conflict. Everything else will be tried, peaceful and righteous adjustments will be made, when governments face each other not with blank checks in their pockets previously signed by Christians so that they

can write in "Pay to War" at will, but backed instead by Christians who will stand, as stood the Christians of the early Church, and say, "I am a Christian; therefore I cannot fight."

Ruined Churches in Japan

By Rev. Henry H. Kelsey

OUT of any calamity blessings may come. Out of the ruin and loss in Japan one blessing is already here. The instant response of the Government of the United States and the people of all parts of the country, especially from the Pacific Coast, in generous aid, has produced a new sense of the reality and security of the friendship of the people of America, brought to expression the profound gratitude of the Japanese, and awakened in them a great joy.

Not to take advantage of expressed sympathy and a generous friendship but of necessity, our Congregational brethren in the self-supporting Kumiai churches have made known their need. The case is undebatable. The need is absolute. In Tokyo there are eight Congregational churches, in Yokohama, one. Two of these rank with the largest churches in the Empire. Of these nine churches, four were entirely destroyed, three in Tokyo and the church in Yokohama, nothing remaining but a few stones and bricks. But this exhibits only a fraction of their loss. While only twelve or fifteen members lost their lives, they all lost their homes, many lost all their property and sources of income. In one church of 250 families only six houses were left and besides their homes their places of business, stores and factories were all wiped out. Now the problem of these churches is not only the restoration of their buildings; it is the problem of supporting their ministers for at least a year, till some recovery of incomes is possible. And this is not all. These four destroyed churches contributed annually 10,000 yen for the maintenance of the general work of the Kumiai churches.

The case is one of dire necessity. These people are not sitting down in despair; rather are they doing now and will do their utmost. First they must get shelter and food for their families. Then they will do the possible for their churches. In their membership were a number of resourceful

people. One member of the Hongo Church who gave nearly 5,000 yen to the work of the denomination, has suffered the loss of at least three-quarters of a million dollars. Others, principal supporters of the church and the Christian propaganda through the churches and social and philanthropical associations, who live elsewhere in Japan, had large productive investments in these ruined cities, which were entirely wiped out.

Five of the eight Congregational churches in Tokyo are yet standing but all are injured. It is estimated that it will take 4,000 yen to restore one of them; two others were rented and other quarters must be found. The membership of these churches suffered in loss of homes and destroyed stores or factories which they owned or in which they were employed.

Now to rebuild the four destroyed churches and restore the other six it is estimated that it will take not less than \$300,000. They cannot be rebuilt as they were. The Government requires a new type of building. This, with the greatly increased cost of building, will make the cost very large. This large cost can be provided in small part only from Japanese resources. Neither can the loss of income for the aggressive work of the Kumiai churches be restored till factories can be rebuilt and business recovery is achieved.

It goes without saying that our churches in the States will gladly help our brethren in Japan in their herculean task. It is a critical time in Japan. The Christian cause must not be weakened now and nothing can be more strategic than the re-equipping of these most influential native churches. The occasion is rare for an extra American, a Congregational, investment in Japan that will multiply the returns from all missionary endeavor.

The writer of this article gets these facts at first hand. Rev. Kanosuke Nukaga, pas-

tor of the destroyed Bancho Church in Tokyo, President Danjo Ebina of Doshisha University, and Rev. Jerome C. Holmes of the Missionary Training School in Tokyo had just arrived from Japan. We sat at lunch together and these men rehearsed the whole situation.

The Commission on International Relations of the National Council has voted to support this appeal and is sending a letter to all our churches. Mr. Nukaga, formerly pastor of the Japanese Church in Oakland, Cal., has been sent by his own church to solicit help from his California friends. He will gladly serve with the Council Commission in the wider appeal. We shall all help as we can.

Dr. Ebina brings word of the result of the calamity in Doshisha. The destruction of the schools in Tokyo and Yokohama deprives thousands of the completion of their education. A multitude of these boys and girls, ready to graduate from the middle schools, would gladly enter the Doshisha. It is a marvelous opportunity to increase Christian leadership in Japan. Dr. Ebina is seeking more American teachers and the means for their support that the great Christian University may increase the fruitage of its consecrated founding by that Christian apostle of Japan, Joseph Neesima.

It Will Pay You to Read

GEORGE BERNARD SHAW, by THE EDITOR (*Catholic World, January*). Undeterred by the popular craze for Shaw the Editor of the *Catholic World* describes him as he confesses himself to be, a man to whom "Beauty, purity, respectability, religion, morality, art, patriotism, bravery and the rest, are nothing but words which I, or any one else, can turn inside out like a glove." Shaw, because of his genius and brilliant wit, is a fad, and it is well to have him placed where he belongs among the "False Prophets" with whom this article is concerned. Other articles will deal with H. G. Wells, Freud, Nietzsche, and Haeckel.



RUINS OF BANCHO CHURCH, TOKYO



PASTOR NUKAGA AND OFFICERS IN THE RUINS

Our Cover Picture

Yale University Photoplays of American History

The illustration on our cover and the two illustrations on this page are from the Yale University Press series of Photoplays of American History, based upon the Chronicles

reason the enterprise is neither 'merely another movie venture' nor 'just a Yale affair,' but rather a project of nation-wide significance and one of vital interest to every citizen concerned in the welfare of his community.

"The decision to distribute these photoplays to the theaters is, of course, to be

probably no agency of modern times is more potent, through its influence for good or evil upon the lives of thousands each day, than the motion picture. In support of this assertion there was recently quoted the result of a survey made by the Russell Sage Foundation in a single city, where it was found that 80 per cent. of the school children below high school grades went at least three times a week to 'the movies,' while in the high schools the figure rose to 90 per cent.

"The release of *The Chronicles of America Photoplays* through the theaters marks the dawn of a new day for motion pictures, for if the motion pictures shown in its theaters as well as in its schools are of a high standard of excellence, no community need fear the influence undoubtedly and most effectively exercised by 'the movies.' One simple and certain way of making the motion picture theaters a powerful agency for good in each community is for every citizen to support by his patronage, and to encourage others to support, photoplays of the highest type, thus encouraging producers and exhibitors to devote their energies and resources to these in preference to other films. It is because of its belief that the showing of the theaters of *The Chronicles of America Photoplays* can and should do much for the betterment of the motion picture industry as well as for the cause of good citizenship that the Yale University Press has agreed to the theatrical distribution of the films. It is for the same reason that it invites the co-operation of men and women everywhere, who are interested in the welfare of their communities and of their country, in achieving for this theatrical distribution of *The Chronicles of America Photoplays* the success warranted by the merit of the pictures themselves."



FROM "THE FRONTIER WOMAN"

Margaret Johnston, of the best and noblest of frontier women who, by their fortitude, made our great country possible, stops the treacherous Tory trader who has sought to check the advance of the mountain men against the British by frightening those left behind with news of an Indian uprising.

of America and produced with the sanction of Yale University under the supervision and control of a committee of the University Council.

The value and importance of this undertaking need hardly be emphasized. It is most significant and entirely worthy that a great university should put its prestige and resources into the making of a new medium of public instruction accurate, helpful and effective.

In connection with this enterprise a statement has been recently issued by the Yale University Press in which, referring to the release for distribution to the theaters of *Columbus*, *Jamestown*, and the thirty other dramatic photoplays, stress is laid upon the care to ensure "the historical accuracy in all details of each of these motion pictures, which are designed to make more real and vivid to Americans of the present day, and to coming generations, the history and traditions of our country through the faithful presentation of important events in our development as a nation."

"In addition to their permanent historical value," the statement says, "the pictures will, it is believed, be found to possess distinct dramatic quality, both because of the incidents depicted and because in the presentation of these the Yale University Press has obtained the co-operation of able men throughout the country, and in the field of drama as well as in that of history. For this

welcomed since it should make them available for a wide audience in a comparatively brief period of time. This is the more desirable because, as has been frequently said,



FROM THE PHOTOPLAY, "DANIEL BOONE"

Daniel Boone personally compliments Flanders Callaway, whose heroism in leaping to an exposed position on the blockhouse roof to stamp out a fire started by the 'Indians' blazing arrows, has saved the stockade from destruction by fire.

The Wonderful Way of Living

By Frederick L. Fagley

The theme of *The Fellowship of Prayer* for this Lenten season is "The Wonderful Way of Living." This phrase is taken from the opening chapter of Dr. Bosworth's book, *What It Means to Be a Christian*.

Congregational people are familiar with the plan of *The Fellowship of Prayer*, as this is the sixth year that the churches in large number have followed in this way a program of Bible reading, meditation and prayer during the Lenten season. Congregationalists are in no sense ritualists and they do not look upon the Lenten season as vitally different from other periods of the year save in this one respect, that the thoughts of people are more easily turned to religious matters in the days preceding Easter than at other times. We are finding that people give themselves more readily to Bible study, to prayer, and to the services of the church; and that habits of devotion are more easily formed during the Lenten period than in other seasons.

"THE FELLOWSHIP OF PRAYER"

The use of *The Fellowship of Prayer* by our people has grown from year to year, and last year more than 250,000 copies were used. In addition, the section for each day was printed in many daily papers all over the country, and this added greatly to the interest in the Bible and in religion. This year the daily program is changed and enriched by a prayer for every day. The meditations are also enlarged, and the daily sentiments from Dr. Bosworth's book add much to the value of the program. There is added also a personal question for each day, which seeks to direct the attention of the reader to his own personal need of spiritual inspiration and instruction. The themes of the weeks are as follows:

First Week: The Wonderful Way of Living.
Second Week: Becoming Aware of God Through Prayer.

Third Week: The Love of God in the Life of the World.

Fourth Week: The Great Adventure.

Fifth Week: The World's Work.

Sixth Week: Life Eternal.

Seventh Week: The Way of the Cross.

Samples of this *Fellowship of Prayer* have been sent to all Congregational pastors of churches here at home; copies have also been sent to all missionaries of the American Board and of the Woman's Boards around the world. The book has already been adopted for city-wide use in the churches of all denominations in Rochester, Buffalo, Chicago, Detroit, St. Louis, and no doubt other cities will follow the lead of these.

THE NEED OF TRAINING IN RELIGION

If we are to make church membership mean more and the religious life count for the most we must give careful attention to the training of people in the practice of devotion. This requires discipline and the formation of habits—habits of daily reading of the Bible, of daily devotional thought, and of prayer. How can the people learn unless they be taught, and who will teach them if not the pastor? Here is one place where our churches are helping each other, as we are profiting by the experience of many pastors who have been especially skillful in the high art of training disciples. We find that these men give careful thought and attention to the spiritual needs of their people and find methods whereby their people may be trained in habits of spiritual expression.

The Fellowship of Prayer is a most effective instrument in this process of spiritual culture, and its widespread use year after year is evidence that it has been found to be of value by many pastors and church workers. It is being used by the woman's societies and by

young people's groups. It has been helpful in other years when distributed in hospitals and homes for the aged and among the sick, or sent to shut-ins and young people away at school. For all these purposes, and many others, it has been found of peculiar value.

THE WORLD'S NEED OF CHRIST

Was there ever a time in the life of the world when the contending voices of men brought confusion to faithful hearts as the present, or when the minds of people needed more the influence of the Spirit of the Living Christ? There is no power in all the universe that can bring peace and love and true fellowship except the spirit of Christ. Here is one way where we can draw closer to him. Shall we not go to him in prayer and in thought? May we join the thousands around the world in one great fellowship of the spirit as we read and think and pray together! May this Lenten season witness the outpouring of his Spirit in the lives of his people and bring to this troubled world the inspiration and comfort that can come only from the Living Son of God.



Some Conference Activities

At the last State Conference, a committee was appointed to establish, if desired, a reading circle among ministers. They were Prof. Raymond Brooks of Pomona College, Rev. Luther Freeman of Pomona, and Rev. Arthur Pritchard of Pasadena. There were three motives involved in the new undertaking: To further fellowship, broaden vision by closer touch with the modern world, and to provide stimulus for work of the future. Cards of inquiry were addressed to the ministers. To have received favorable replies from twenty-five would have been considered excellent. Rather to their consternation, eighty-eight expressed a desire to be included in the Guild. Thus ten circles with eight readers in each were established. The following eight books are included in the list which each man may read: *Reconstruction in Religion*, Ellwood; *A Social Theory of Religious Education*, Coe; *The Lord of Thought*, MacDougal and Emmett; *The Spirit*, a Symposium; *A Philosophy of Religion*, Galloway; *Ambassadors of God*, Cadman; *The Trend of Evolution*, Conklin; *The Acquisitive Society*, Tawney.

Each reader may keep the book one month. He is encouraged to transmit with the volume a page of comment, which thus at the end of its route would acquire quite a compendium of criticism. It is suggested by the committee that in the spring each group of eight meet to discuss their books, each man reporting on the volume he has last read. They propose, too, that in the summer there be a convocation of all the readers, when, with an outstanding leader, there may be more general discussion. At the end of the period, the volumes may be purchased by the users at reduced price. There would seem here to be a movement of great educative, inspirational, and unifying values, which other sections may be able to use.

"HELPS BY THE WAY"

Of interest to other conferences may be the folders entitled *Helps by the Way*, which are issued under the auspices of the Church Extension Society of Los Angeles. The large six-page leaflet contains daily readings for a month: a Scripture selection, a keynote and a brief prayer. In the several years of its history most of the ministers of the Conference have served their turn in the compilation. For December, John B. Toomay of Ontario prepared the material with the general subject, "The

Gifts of God," and four sub-heads, "The Gift of Light," "The Gift of Life," "The Gift of Beauty," and "The Gift of Love." Often the leaflet is a gem of devotion. That the issues are appreciated is indicated by the fact that the 2,000 are immediately taken.

ATTRACTIVE PROGRAM OF LOS ANGELES UNION

In the December and January meetings of the Union, a book review and address are included. A speaker from some other denomination is occasionally invited.

Dec. 3, Book Review, *The Seven Ages* (Begbie); address by Rev. Alfred W. Hare, "Conserving Congregational Faith and Property."

Dec. 10, Book Review, *The Proposal of Jesus* (Hutton), Rev. W. R. Marshall; speaker, Dr. John Howland, "The Facts About Mexico."

Dec. 17, Book Review, *Christianity and Progress* (Fosdick), Rev. H. C. Culbertson; speaker, Dr. David Starr Jordan.

Dec. 31, Subject, *The Church and War*. Union meeting with the Methodist ministers. Speakers, Drs. Patton and Helms.

Jan. 7, Book Review, *Religion and Modern Thought* (Galloway), Rev. H. K. Booth; address, "An Educator's Outlook," Prof. E. C. Moore.

Jan. 14, Book Review, *Seeing Life Whole* (King), Rev. C. N. Hand; address, "The Healing Movements of Today," Rev. C. F. Winbigler.

Jan. 21, Book Review, *Human Nature and Conduct* (Dewey), Rev. Luther Freeman; speaker, President James A. Blaisdell of Pomona College, "The Search for Truth."

These meetings are held Monday mornings except the fourth (union meeting), and all ministers visiting in the vicinage are cordially invited to attend.

ANNUAL FELLOWSHIP MEETINGS

As a Conference campaign, all churches are placed in groups of three to five for fellowship meetings. With one of the group for chairman, the ministers plan rallies in each of their churches, which so far as possible other members of the team visit in turn and in such cases as they may, with groups of laymen. The churches may be near or they may be forty miles away. Sometimes they cannot co-operate. Certain groups may not make much of the opportunity. Others find the fellowship delightful, and the meetings an exhilaration. Most, of course, depends upon the captain and the local minister. Curiously there are self-contained churches as there are self-contained ministers. If the team will, they can do great good. There was Armada, for instance. Situated in the lovely Morena Valley, its nearest Congregational neighbor eleven miles away, and it is seldom visited by other churches. It has the problem of competition from an unorganized Baptist congregation, whereas if united the group would still be small. The team who came to their meeting were served a sumptuous dinner, then each of the men spoke, on somewhat varied subjects, but calculated to encourage the little congregation, and give some counsel to meet their situation. Then again in the city, the minister of one rather small church writes of the visit of the great-hearted Dr. Patton and his group, of the kindly feelings that were evoked, brighter to them for this communication of the Fellowship. One Sunday is taken for quite a general exchange of pulpits by the ministers. Another is given to boosting for the apportionment, or in particular for home missions, evangelism is stressed, and preparation made also for the every member canvass. The values have so approved themselves that the plan has become a custom in Southern California.

Yucaipa, Cal.

CHESTER FERRIS.

The Editor's Bible Class

Conducted by William E. Gilroy

EDITOR'S NOTE—While it is not in any sense necessary, it adds somewhat to the personal interest to know just what readers are following this page each week. A number have already enrolled by post card. The Editor would be glad to have others do so.

The Unity of the Bible

A correspondent, in enrolling in the Class, suggests that the Editor has over-emphasized the fact that the Bible is not one book but sixty-six books, and insists that in spite of this fact, the Bible is after all *one* book, having a vital and essential unity.

What is that unity? Is there any unity in the Bible except as it exists for Christian consciousness and experience? The Bible certainly is not a *literary* unity for not only were different portions in different languages and by different writers, but the very types and standpoints of these writers differed. The Bible does not possess *historical* unity, for its various books cover wide and diverse epochs of time. The Bible lacks *theological* unity for it does not give in every part the same clear teaching concerning God that one finds in the New Testament.

In what sense, then, is the Bible *one* book? Only as one views it through Christ, and as all that it contains rises to him or flows from him, and is tested by him. *It is the unity of a vast country that one sees from a mountain-top.* One of the troubles today is that so many mistake the footpaths and trails for the mountain-top itself, or seeing the mountain-top from the foothills each insists that his particular view of the mountain-peak is the correct one. Let us ascend the mountain—come right up to the Biblical pinnacle peak of Christ and then we may survey the Biblical field in its true perspective and with the right atmosphere. We must interpret the Bible through Christ, and not Christ through the Bible except as the Bible gives us his portrait and teaching, and brings us in living touch with his spirit.

This is the profound value of the Bible—its revelation of God in Christ. There may be unity in the thirty-nine books of the Old Testament for the Jew, but there can be unity of the sixty-six books of both Old and New Testaments for the Christian only as that unity centers in Christ. We must approach the Bible as we approach all fields of truth and inquiry, with the freedom with which Christ makes men free. We must not fear to test everything by him, and we must seek to see every portion of the Bible from the standpoint of its value for the Christian life. Men have sought too much to interpret and limit Christ by their view of the Scriptures; it is time that we began to let the spirit of Christ interpret the Scriptures for us. We cannot do that without preserving open minds and hearts, and without fearlessly accepting the truth whether it accords with traditional opinions or not.

There need be no fear of the fullest investigation on the part of the honest and devout student. The Scriptures will always live because of Christ. The only danger that relates to the Bible is that men shall regard it as a fetish rather than as an open challenge to mind and conscience; that they shall *revere* it rather than *read* it; and that they shall make it an end in itself, rather than a means of coming to God in Christ. The true reverence for the Bible is found in the earnestness and honesty with which men consider it. Those who approach it from the standpoint of Christian faith and experience, rather than with

man-made and artificial theories, will realize alike its diversity and its unity.

Next week we shall draw some conclusions from the inquiry regarding the nature of the Bible.

What Israel Learned at Sinai

Comment on the International Uniform Sunday School Lesson for February 3.

Scripture Reference, Deut. 4: 32-40

As one reads the ancient law of Israel, and considers its elaborateness and complexity, one is glad that it was all made much more simple by a great and authoritative teacher, who said, "For all the law is fulfilled in one word, even in this: *Thou shalt love thy neighbor as thyself.*" (Gal. 5: 14). In this saying Paul was simply expressing what Jesus himself had said in defining the greatest of all commandments, and the second, like unto it, *On these two commandments hang all the law and the prophets.*

It makes a great difference in the study of this lesson whether we interpret all that happened at Sinai in the light of these New Testament utterances, or whether we seek to interpret the New Testament in the light of the intricacies of the Mosaic code. We might well come to the study of this lesson having first read II Corinthians 3. The Jews whom Paul criticized are not the only ones who have read the Old Testament with the "veil untaken away."

Careful, critical, scholarly study is outside the range of these brief lesson comments, as it is beyond the purpose of the average Bible class. But even to derive the practical, helpful teachings of this lesson and its backgrounds, and to get the right perspective, some slight appreciation of the main results of scholarly study is necessary.

The candid reader who approaches these records with an open mind cannot help but feel certain difficulties and discrepancies. Here, for instance, in one of the chapters assigned for supplementary reading, Leviticus 19, one finds in verse 19 the high statement of the second great commandment, *Thou shalt love thy neighbor as thyself*, but in the very next verse are three commandments, the first two of which are little more than wise agricultural maxims, while the third is a prohibition of the wearing of garments in which linen and wool are mingled.

Can one seriously believe that there was ever at any time anything morally wrong in the wearing of a garment of mixed linen and wool? Or can one really believe that God, the Almighty Father of our Lord Jesus Christ, ever gave to men a commandment against it? Only one who was concerned to make truth conform to tradition and prejudice would uphold such a contention, and the task of the true Bible student is to make tradition and prejudice conform to truth.

Modern scholarship, much of which is as reverential and devoutly Christian as it is careful and painstaking, helps us by showing how the Bible is the record of a gradual revelation, by enabling us to understand the times and conditions out of which the records have come, and by making it very clear that these records of the early life of Israel, even if the

tradition of Mosaic authorship were true, regard to a large part, are, in the form in which we have them, compilations by hands, made in fact long after the events recorded. The evidence for this is to be found in the Pentateuch itself. The whole matter is excellently summarized, in plain language which the general reader may understand in the *One-Volume Bible Commentary*, edited by J. R. Dummelow, and published by the Macmillan Co., pages XXIV to XXIX. Most other books no doubt present the facts simply and clearly.

In these compilations can be traced much clearness *Priestly* and *Prophetic* elements, the one emphasizing ritual observances, the other moral and spiritual values. Priestcraft has been much the same in every age, and one of its deepest characteristics has been the effort to seek the authority of the Almighty for its own teachings and decrees. It is improbable, in fact it is highly possible, that priestcraft sought to uphold much of its ritual observances and requirements by signing to them the authority of Moses and Jehovah himself.

But if the honest reader cannot feel that all the law of Israel is of the same quality, that merely formal and ritualistic requirements are of the same importance as moral demands and measures manifestly of profound hygienic and social significance—he comes very soon to feel the reality of the divine presence at Sinai. Let not the timid student feel that Sinai is less because one approaches it with the veil taken away. Where could we find clearer evidence than in the Mosaic law that men in their primitive quest of God had gone a long way toward finding him? Where is there more vital evidence that God was revealing himself in ideals of worship, justice, righteousness and fellowship?

We note in this ancient law of Israel:

1. The clear insistence upon the spiritual principle in worship and upon the fact of a personal God. This is the meaning of the tensivity of the prohibition of images. It lifted Israel to a plane far beyond that of idolatrous nations surrounding.

2. The clear discernment of a moral ideal. The very things prohibited indicate the moral condition of the surrounding world and the way in which Israel was emerging to higher things.

3. The clear insistence upon the sanctity of human relationships, and above all of husband and family.

4. The clear insistence upon mercy as a divine law toward man and beast.

5. The clear insistence upon social obligations. Man must regulate his life and conduct in fairness toward his fellows.

6. The strong provisions against tyranny and bondage. Note the land laws and the regulations guarding against slavery.

7. "What is distinctive in the Mosaic legislation is the new spirit which it exhibits."

A Leading Fisk Graduate

In the field technically known as Social Service, Dr. George E. Haynes, one of the founders of the Urban League, and some Federal Director of Negro Economics, has been the most outstanding Fisk University graduate. First a secretary of the Y. M. C. A., his work, since he graduated from Fisk, has shown the stamp of the intelligent Christian objectives which the University founded to promote. Dr. Haynes is now Secretary of the Commission on Race Relations of the Federal Council of Churches.

OUR INVALID PARISH

Winfred Rhoades
Pastor

The Last—for Now

This article finishes the occupational suggestions that have been received.

One friend who calls herself "a grandma of 75—with an active mind," speaks of raising potted plants; of having her fruit put up for a church sale; of making scrap books; of assembling Bible verses upon some special subject with the aid of a Concordance, and combining them with extracts from the poets for a Day Book. She tells how attractive work bags can be made from inexpensive wash cloths with an open mesh, by drawing in colored worsteds so as to make a Grecian pattern, and then working flowers in between. She says that the writing of letters of sympathy to those who have been called to the hospital or have been bereaved by death has also given employment to many hours, and she remarks: "While we cannot do the same things that we did when active, we can most of us find something that we can do to help along."

Another correspondent speaks of the pleasure derived from a "Sunshine Calendar," made up of large cards which are marked off into little squares, one square for each day of the year. With the calendar is a supply of paper discs, gummed on the back, yellow ones for sunny days, black ones for stormy days, gray ones for cloudy days. "On days like today of mixed weather I put on a gray one with a tiny piece of black for a shower, and a bit of yellow when the sun comes out." The writer comments: "It is amazing to find how many more sunny days you have than anything else." Another correspondent has been putting sunshine into her days during seven years of invalidism by the memorizing of poetry. "It doesn't require much eyesight, which has made it available for me."

Still another speaks of a huge worsted ball which was sent to a sufferer, bearing the inscription, "Unwind a day at a time *only*, and see what you'll find." Each day some fresh surprise was revealed—a note, or some small gift. Another friend tells of a "comfort bag" that was given to her and her husband. "We were supposed to draw from it an article every day, but some days when my husband was suffering a great deal he would want to draw a second time, saying: 'It helps me to forget the pain.'" With each package there was some message of good cheer. And the surprises included not only things to interest or amuse, but also such things as butter, cream, eggs, pork, sausages, chickens.

There are a few books on the market from which many valuable suggestions may be derived. *Studies in Invalid Occupation*, by Susan E. Tracy, contains a wealth of ideas, made plain by the aid of photographs and diagrams, for "the child of poverty and the child of wealth," for those obliged to work in restricted positions, for girls and for "impatient boys," for those with only one hand to use and for those without sight, for business men and for grandmothers, for those with waning powers and for those with clouded minds. Another valuable manual is *Occupation Therapy*, by William Rush Dunton, M. D. This abounds in practical plans, beginning with puzzles and patches, and going on through games to string work, paper work, wood work, bookbinding, block printing, plastic work, metal work, and other things too numerous to mention, and giving references to various books through which the specific arts may be learned.

Closet and Altar

IN WINTRY WEATHER

Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.—Ps. 55: 22.

A child of God under doubts and fears is like the earth in winter, its nights long, its days dark, good affections chilled, nothing done, nothing got, the hand sealed up. But comfort will return, the birds shall sing again and the flowers appear; arise, therefore, poor drooping soul and come away with thy beloved.—*Matthew Henry.*

It is not the high summer alone that is God's. The winter also is his, . . . and all man's winters are his—the winter of our poverty, the winter of our sorrow, the winter of unhappiness, even the winter of our discontent.—*George Macdonald.*

As God doth kindly stay
His rough wind in the day
His east wind keenly blows;

So in the time of need,
When hearts are sore and bleed,
His dearest love He shows;

For all the storms He guides,
On all the winds He rides;
What we can bear He knows.
Henry A. Lavelly.

I warn you that sufferers may go one of two ways. You may rise into a royal life. You may bless by what you are, by the spirit in which you bear, and which always mystifies the world, the heroism of patience. Or you may sink into bitterness and helplessness and despair.—*R. G. Campbell.*

How often in a smooth and easy life do men, who have something far better beneath, appear selfish, effeminate, and trifling! Suddenly they are thrown into some position of high trust, great responsibility, or serious danger; are called upon to face an enemy, or submit to the hardships of the campaign; and lo! the character shows a stuff and a fiber—ay, and a tenderness for others—which no one ever gave it credit for. Resolute will, dauntless self-sacrifice, consideration, show themselves, where before we could see nothing but what was pliant and self-indulgent. Trial has unmasked latent graces of character; and although spiritual character is a thing of a higher order than natural, yet it is developed according to the same laws of the mind.—*Edward Merick Goulburn.*

O holy and loving Father, whose mercies are from everlasting to everlasting, we thank thee that thy children can flee for refuge in their afflictions to the blessed certainty of thy love. From every grief that burdens our spirits, from the sense of solitude and loss, from the doubt and fainting of the soul in its trouble, we turn to thee. Thou knowest our frame, thou rememberest that we are dust. Be thou our strength and deliverer; in our great need be thou our helper; pour thy consolations into our hearts, and let the gospel of thy beloved Son minister comfort and peace to our souls. Amen.

Henry W. Foote.

[Assembled by Isaac Ogden Rankin.]

CHRISTIAN ENDEAVOR

One Hundred Per Centers

Comment on the Prayer Meeting Topic
for February 3-9

BY CHARLES ERNEST WHITE

Topic: One Hundred Per Cent. for Christ and the Church. Rom. 12: 1-13; John 9: 4. (C. E. Day. Decision Day.)

Light on the Bible Passages

Paul only once beside this time ever gave us such a *multum in parvo* for daily Christian life. Its practical, every-day quality is not excelled by any other passage in his writings. What a society ours would be if every member took this chapter as his ideal! True Christian life is a whole-souled and whole-bodied dedication, first of all to God. Such dedication is real worship. It calls for transformation of our minds and not conformation—transformation through the influence of Christ. Teamwork of the closest sort is a product of such transformed lives. Every Endeavorer does not serve Christ or the Church in the same way. Each type is necessary; each is approved of God. This means humility, and at the same time pride. Do the unexpected thing—forgive your enemies; don't try to "get even" with people; surprise your enemies by your good to them. And above all we must not hesitate to "carry on" continually.

Leads for Leaders

Another birthday for us as Endeavorers to celebrate. Reaching a good age, and still going strong. It fails when its cardinal principles of loyalty to Christ and the Church lose their grip on us. How can we place ourselves in a more impressionable position for those principles to get deeper into our lives?

Christian lives, if weak, are so because of divided loyalties. Can a man serve two masters? Can we give nine-tenths of our hearts to the things of the world, and leave very much for Christ?

Are we church-knockers or church-boosters? Is criticism without readiness to help remove the objectionable things, fair? Is aloofness the way to build up the church?

Is a Hundred Per Center content with a narrow view of his church's horizon? Can he be otherwise than a world Christian? The future of the Kingdom depends upon this.

Thoughts for Members

"The mightiest human energy that God uses in this world is a surrendered life. Nothing else works with such conquering force."

My will is not my own till thou hast made it thine;

If it would reach a monarch's throne it must its crown resign;

It only stands unbenighted amid the clashing strife,
When on thy bosom it has leant, and found in thee its life.

—*George Matheson.*

The thing that stands between some lives and Christ is complete absorption in work of one kind or another. The very unselfishness of the occupation tends to increase the subtlety of the temptation to make work a substitute for personal relationship (with Christ). —*John Douglas Adam.*

A Moment of Prayer

"Draw thou my soul, O Christ, closer to thine; breathe into every wish thy will divine. Raise my low self above, won by thy deathless ever love; O Christ, through mine let thy life shine." Amen.



AMONG THE NEW BOOKS



Edwin A. Robinson

ROMAN BARTHOLOW, by EDWIN ARLINGTON ROBINSON (Macmillan. \$1.75).

THE POETRY OF EDWIN ARLINGTON ROBINSON, AN ESSAY IN APPRECIATION, by LLOYD MORRIS, with a biography by W. VAN R. WHITALL (Doran. \$1.50). Edwin Arlington Robinson is now everywhere acclaimed as a leader in our American school of verse. We had occasion not long ago to notice his *Collected Poems*. And now we have both his most recent large and singly printed poem and an elaborate appreciation with the seal of approbation by the New York Authors' Club, following a vote of recognition and acclaim, the first of a proposed series of annual rewards. Mr. Robinson is a New Englander, born in Maine, educated at Harvard, and endowed with the Yankee's humor and insight. He was something of a pioneer in the appropriation of purely American types of character for poetic and psychological study. More recently he has taken up the old Arthurian legends, Merlin and Lancelot for similar analysis in deliberate and rather subtle blank verse. *Roman Bartholow* is really a novel, but the poetic tradition absolves the poet from the duty of making his scenery definite and allows him to concentrate upon the relations of souls and the interplay of character. Roman is a married man who has, in ways not clearly indicated, lost his hold on life. Of the other characters, Penn-Raven, who has "saved" Roman in ways not clearly shown, remains as a guest and makes love to Roman's wife, who never loved her husband. The hermit and interpreter lives in the woods, and now and then appears to fulfil his office. The blank verse in which this story of one hundred and ninety pages is written is of an even texture, strong in its mastery of language, a fit instrument for the irony and insight of the thought, quite free from any turning aside for phrase-making and not often suitable for detached quotation. Mr. Morris has made an enthusiastic and discriminating appreciation of Mr. Robinson's qualities as a poet. It will be more useful as a summing up than as an introduction. He gives us much material for study and puts us in touch even with the book collector's enthusiasms for early editions and their characteristic marks. He traces the poet's relations with the philosophic theories which have shaped or colored his art, making an admirable piece of enthusiastic literary criticism.

ISAAC OGDEN RANKIN.

The Story of St. Paul

PAUL, SON OF KISH, by LYMAN I. HENRY (University of Chicago Press. \$3.00). Into this life of the great apostle Mr. Henry has put diligent and wide study of the sources with a glowing personal enthusiasm, and has exercised a considerable imaginative and constructive art to fuse and shape the elements into a structural unity. The story opens with Paul's boyhood in Tarsus. The author's imagination does best where it has wide spaces for the sweep of its wings and these chapters, which reconstruct for us the school and family life, are quite the most satisfactory in the book. Boys would like them and get a desirable sense of community of interests with a real and manly boy. Regarded merely as a work of literary art this is much the strongest part. For later on the wings of the imagination are

often overburdened and brought to earth by overloadings of detail. Not content with making a clean sweep of what is recorded in the Acts and Epistles, Mr. Henry brings in the apocryphal story of Thekla and the legend of Ahasuerus, the Wandering Jew, whom he identifies with Paul's enemy, Alexander the Coppersmith. From the time of the return of Paul to Jerusalem after the Crucifixion we often get gloss rather than story, and the effort to be comprehensive makes the wings of the imagination trail. It was, perhaps, impossible to combine the aims of lively narrative and comprehensive biography; and for the latter purpose the book is useful and helpful as well as original in its venture in a difficult field where there is much useful work to be done.

Poetry and Drama

ICEBOUND, by OWEN DAVIS (Little, Brown. \$1.50). A three-act play, based on the author's own early experience. These are, he says, "my own people, the people of Northern New England." There is nothing of the country "rube" in these characters. They are, however, narrow-minded for the most part, knowing little of pleasure or beauty. The effect of this lack on character is a part of the lesson of the play. It is a strange but strong piece of work, and won the Pulitzer Prize for the best "American original play, representing the educational value of the stage in raising the standard of good morals, good taste and good manners."

ROBERT E. LEE, by JOHN DRINKWATER (Houghton Mifflin. \$1.50). The popular and theatrical success of Mr. Drinkwater's play dealing with President Lincoln has awakened curiosity to see how he would deal with the real leader of the Southern Confederacy. As a foreigner he has opportunity to disregard prejudice for one side or the other in our great division. The new play has the faults of the old, which, as we have seen, were no hindrance to a popular success on the stage. It is a pageant play touching high points in its hero's career. But that career was tragedy. Offered the choice of two loyalties, Lee chose the lesser. In real life he served his country best when the tragic results of that choice were fully disclosed by surrender and retirement to a life of service for the greater loyalty which he had earlier rejected. The defect of the play, aside from this radical failure, is that Lee is made a copy-book hero, built up after a set pattern, rather than alive and compelling. There are more vital characters in the play than he. And the dramatic "business," like that which attempts to convict General Scott of senility by a passion for repeatedly washing his hands, breaks the current of interest. Mr. Drinkwater missed the opportunity of contrasted loyalties altogether here, for Scott was also a Virginian. As the earlier play was carried to success by the overmastering popular interest in everything pertaining to the life of Abraham Lincoln, so the regard of Americans for the high personal qualities, military genius and tragic failure of the life of Lee will, no doubt, insure this second play a wide audience in America.

THE SHIP, by ST. JOHN G. ERVINE (Macmillan. \$1.25). A three-act play of extraordinary vividness and power based on the perfectly natural conflict between father and son, the father a ship-builder desiring his son to carry on his work, the son an idealist, react-

ing against the machine-ruled age, thinking find liberty by going back to the land. An grandmother is the speaker of wisdom, a character to be remembered. But all the characters are well drawn and the play, though a tragedy is one of the strongest and finest creations of its kind that has recently appeared.

THE NEW POETRY, by HARRIETT MONROE and ALICE CORBIN HENDERSON (Macmillan. \$3.50). A new and greatly enlarged edition of a volume first published in 1917 and accepted as unsurpassed anthology of Twentieth Century verse. Many new names and new selections are added, bringing the volume up-to-date. It is a wonderful collection and fully confirms the statement of the compilers that there has been of recent years a remarkable renaissance of poetry and an extraordinary revival of public interest in the art.

PLAYS OF NEAR AND FAR, by LORD DUNSANY (Putnam. \$1.75). A volume of new plays fanciful as Dunsany must be, but quite varied in character. They include *The Compromise of the King of the Golden Isles*, wherein the royal Hamaran chooses between two wives; *The Flight of the Queen*, a very beautiful piece of work suggested by the June-time of the bee; *Cheezo*, concerning a modern phase of Right and Wrong; *A Good Bargain*, wherein St. Antoninus relinquishes his halo; *If Shakespeare Lived Today*, laid in a London club, and *Faust and the Poet*, wherein the poet discovers he can never love Lady Fame.

A KING'S DAUGHTER, by JOHN MASEFIELD (Macmillan. \$1.75). A tragedy in verse, with Queen Jezebel's palace in Samaria as setting. It follows the old story of that wily ruler, ever homesick for her native Sidon and misunderstood among her subjects, who brought all her house down to death as a result of her treatment of Naboth and the enmity caused thereby. The Greek manner is suggested by choruses which, during intervals in the main action of the drama, sing the old epic of Helen of Troy.

STORIES FROM GREAT OPERAS, by J. WALKER MCSPADDEN (Crowell. \$2.50). Here are nineteen stories, interesting in themselves as selections of famous folk-lore and doubly valuable as interpretations of the greatest of the world's operas. Seven of Richard Wagner's operas are here, Lohengrin, Parsifal, the Rhine-Gold, the War Maidens, Siegfried, the Downfall of the Gods, and Tannhauser. And there are also two stories of Aida, the Bohemian Girl, Carmen, Faust, Fidelio, Martha, Mignon, Il Trovatore, etc. The volume will be acceptable alike to music lovers and to those who enjoy good stories.

POEMS, by R. L. S. (Scribners. \$1.00). A little book of selections of choice, but for the most part not very well-known, verse by Robert Louis Stevenson.

HOW TO PRODUCE AMATEUR PLAYS, by BENNETT H. CLARK (Little, Brown. \$1.75). An experienced stage manager, having had abundant contact with both professionals and amateurs, provides a practical book of instructions for amateurs. It deals with such matters as choosing the cast, rehearsing (three chapters), stage, lighting, make-up, etc. This is a new and revised edition.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.



WITH THE CHILDREN



Dorothy, Dana, and the January Thaw

By Minnie Leona Upton

Dorothy May
Ran away,
The other day,
From her brother Dana,
Who's no complainer,
And wouldn't detain 'er!
'Course he wouldn't!
But p'raps he couldn't!
She said he shouldn't!

"There! Been thinking that up ever since the day it happened!"

Dana Gray's eyes danced, and his feet, too, as he rested a moment from kindling-splitting, and chanted his brand-new "poetry" at his sister, Dorothy May. The song ended on a long, mournful note, low as Dana could conveniently manage. Dorothy May was not to be outdone by a mere boy—not with her lightning faculty for impromptu rhyming. She wrinkled her slightly turn-up nose at the tantalizing songster, and caroled:

Dorothy may
Run away
Some other day,
Like any other,
If her impy brother
Brings another
Lot of wriggly,
Higgledy-piggledy
Worms so wiggly!

"Wiggly" soared on a high quavery note. "Hooray!" applauded Dana. "She 'may,' may she? Call it square, Dot? I know I couldn't keep up with you at that sort of thing! You know, Dot, don't you, that I wouldn't really have put those angleworms on you? Had just found 'em in a big pot of damp earth in the cellar, when I was helping Mother bring up her bulbs to start for Easter. Just isn't wanted to see you hop! I wouldn't really, honest!"

"I know you wouldn't, Dana, 'cause you *never* do a really mean thing. But I didn't like even to see 'em squirm! B-r-r-r! It's cold!"

"Been zeroish ever since Christmas, and now it's nearly the middle of January. Too cold for a snow-crust on the fields—snow so soft of powdery. But Grandfather said this morning that the sky was prophesying a thaw, right away, too."

"It does look funny, for all the sunshine seems bright, sort of soft and blurry. And it really isn't as cold as it was this morning. Come to think of it."

"If it does thaw, and then snap up cold again, won't it be great coasting down the Vest Field hill? Whee! Quarter of a mile to the flat, and then a long way on the flat, with a good hard crust! And there's such a lot of snow that all the hummocky places will be covered, smooth!"

Dorothy's eyes began to twinkle, a sure sign of mischief, or poetry, or both. Dana could read the signs. "Go ahead, Dot! Get it off our mind! Quick!" he begged.

"Oh, I was only thinking of the time you went through the crust, and got stuck between two cradle-knolls, and"—

"I thought that was it!" broke in Dana. "And the poetry you made up at me!"

When Dana Gray slid on the crust he never guessed that it would bust! But bust it did, and let him through! And he didn't know just what to do! But for his sister Dorothee he might be down there yet! Tee-hee!

"There's sympathy for you!"

"But I helped you up! Wasn't that what Mother calls 'practical' sympathy? Isn't that the best kind?"

"Oh, I s'pose so! Let it go that way, anyhow! If I don't, you'll make up some more poetry about me!"

"Well, I do feel some coming on, this minute! But I'll resist the temptation. See, Dana, the sky is getting softer and blurrier, all the time! And yet, not a snow blurriness."

"Grandfather's thaw coming, sure as you live!"

It was. That night they had to throw back half the blankets they had needed the night before. And in the morning a soft, slow, pattering rain was falling. It kept on falling from time to time, all day, until sunset, when the thermometer took a sudden drop. That night the scorned blankets were set to work again. In the morning the snowfields were a glittering dazzling expanse.

"Coasting, coasting, coasting on the snow-crust!" chanted Dana, as he came in from the new barn with a pail of Jersey Jill's milk.

"Goody, goody, double-goody!" caroled Dorothy, flipping pancakes.

"The crust won't be very thick after only one night's freeze," warned their mother. "You'll have to get out early."

"We will! We will! We will!" unisoned the two. And they did, not waiting for breakfast, but scampering off, their coat pockets stuffed with apples and doughnuts.

I don't know how many times they went flying down the hill. They lost count themselves. On the up-trips, dragging Dana's double-runner, Racer, they munched apples and doughnuts.

Bob was along. The little fox terrier enjoyed it as much as they did, sitting up very straight and alert between the two. The climb bothered him at first. Indeed, they hauled him up the steepest part, he slipped so badly. But he's such a good chum they didn't mind the extra weight.

"Softening up quite a bit," said Dana, at last. "We'd better call it a day, after this trip."

"Yes," agreed Dorothy. "And I ought to get back to help Mother with the Saturday work. It must be nine o'clock, maybe later. Just one more, though it has softened more than I thought it would, so soon."

"All fixed!" sang out Dana. "Bob all right? Let's go!"

Away they went, down the hill, and out on the flat. Not so far as in the earlier trips, when the crust was almost "undentable." But halfway across the flat they were still going, when "Who-o-osh!" The crust gave away, and down they went, down, down, down into four feet of powdery snow! Laughing and shouting, they got to their feet, and cleared the snow from their eyes and ears and necks. Bob came up, sneezing, and danced about on the crust.

"Oh!" cried Dorothy. "A rhyme has come to me:

Dana, Bob and Dorothy
Thought that one more trip would be
Just as safe as anything!
But now their hands and paws they wring!
Oh, they're in an awful spill
At the bottom of the hill!

"I call that 'more truth than poetry,'" said Dana. "Though of course it's excellent poetry," he added hastily, in mock fright, as Dorothy began to make a snowball. He needn't have

been alarmed. The snow was too dry to make any sort of effective ball. Racer had dived under the crust, half his length. They pulled him out, turned him around, and started the homeward trudge. But "started" was about all. Stopping in snow up to their armpits, they finished the doughnuts and apples, Bob assisting with the doughnuts. Then on again, the crust giving way at every step. Bob was the only one of the party who could keep on top. Racer had to be left on the flat, to be salvaged in the morning, when the crust would probably have stiffened again. Up the hill the snow was not quite so deep, but they were getting tired. Dorothy was growing white, a way she has when "too tired," as her mother said. Dana looked anxiously at her as they stopped to rest. Not halfway up the hill! There were two worried creases between his eyes. He was thinking hard!

Suddenly his face lighted. "I know!" he shouted. "Come here, Bob! Want to be a hero and save all our lives? See, Dot, remember how Aunt May told us about climbing Mount Vesuvius years ago, when an eruption had spoiled the upper part of the railroad?"

"Climbed holding on a rope that was tied around a guide's waist," responded Dorothy, looking hopeful but puzzled.

"Well, now all we need is a rope, or strong cord, to hang on to. Like a line thrown out from shore to a shipwrecked vessel it would be, too."

"Ye-es," said Dorothy:

If we had,
We'd be glad,
'Stead of sad!

"This is no time for poetry!" reproved Dana, pulling the upward-quirking corners of his mouth down. "Now," he went on eagerly, "you saw the two big balls of strong cord Father brought home yesterday. I could swing on it, even though it didn't look very big. He said there were a hundred yards in each ball. And this hill is a quarter of a mile high, you know. And a quarter of a mile is 440 yards. And we're halfway up! And" (he fished a stub of pencil and an old envelope from his pocket), "I'm going to write Mother to wind one ball onto the other, their ends tied together, and fasten one end to that post by the barn door, top of the hill, and start the ball rolling. It'll roll all right, I know, it'll be so hard. Here, Bob! Here's your job,—home!"

Away went Bob, up the hill, the note in his white teeth. Dorothy was rested enough by this time so that they plodded several rods farther, and were so intent on their progress that they were vastly surprised when they heard their mother's merry call from the barn door:

"Here, you shipwrecked mariners! Stand ready!"

She flung the ball, and down it rolled, quite according to program. Only halfway it swerved, and was going far to the left. But watchful Bob scampered after it and retrieved it, nearly unrolled, and brought it to the waiting "mariners." Then Dorothy hung on to Dana's coat, and Dana pulled himself along hand over hand on the taut cord; and, as he said, it was "all over but the shouting." Though, even at that, they hadn't much breath left for shouting when they reached the top of the hill and gave the ball to Mother.

(Continued on page 127)

The Late Rev. Cyrus Hamlin

(EDITORS' NOTE—*This tribute to the late Dr. Cyrus Hamlin reached our office at the time of the National Council, some time after his death. In the pressure of the weeks following the Council meeting its publication was delayed at the time and through an editorial oversight it has been held until now.*)

Rev. Cyrus Hamlin, D.D., died at his home in Newburgh, N. Y., last August, aged 79 years. He came of a good old New England family, his father, Hannibal Hamlin, having been a cousin of the Vice-President of the same name, and his uncle, Dr. Cyrus Hamlin, the well-known founder of Robert College, Constantinople. He was born in Boston, attended the academy at Farmington, Me., and Wabash College, Crawfordsville, Ind., and was graduated from Union Theological Seminary in 1868.

His life-work comprised twenty-seven years of intense activity in pastorates and twenty years in educational work. The several Congregational churches which he served were Bellows Falls, Vt., 1868-1874; Bedford Church, Brooklyn, N. Y., 1874-1877; Council Bluffs, Ia., 1877-1884; First Church, Beloit, Wis., 1885-1895. Then from 1896 to 1916 Dr. Hamlin was dean and professor, and for the remainder of his life dean *emeritus*, of Tougaloo College, Tougaloo, Miss., under the American Missionary Association.

During the seven years of his retirement in failing health, his ministry of patience, high courage and strength of spirit was no less potent than his years of outward activity, to those who were privileged to be in touch with him.

Of the fine tributes to his service and memory we select for publication that by President Blaisdell of Pomona College. President Blaisdell says:

"Dr. Hamlin entered upon a notable pastorate in the First Congregational Church of Beloit, Wis., in 1885. In the interim after leaving Council Bluffs he had served the church at Oak Park, Ill., and the transition was therefore an easy and natural one. His coming was made the richer both for himself and for the church by the fact that he had just taken his bride, Miss Lydia S. Harris, of Los Angeles, Cal., and together they entered into and continued that noble line of service which has honored the leadership of this remarkable church. This pastorate continued for a full decade with an elevation of spiritual emphasis and a warmth of high friendship which are remembered across all the successive years.

"The writer of these lines was then only a lad, and as such could not have sensed the deeper thinking nor have been aware of the greater problems which were involved in such a pastorate. But even a lad could not fail to be impressed by his pastor's rare sensitiveness to the finer values of truth, his keen and discriminating discernment of unseen things, and the genuine but unobtrusive warmth of the pastor's home. After a quarter of a century this influence still abides in the Beloit community and in many grateful lives now far scattered over the world which were then plastic under this pastor's influence. Dr. Hamlin lived in the spiritual world, and his sense of the laws of that world was so singularly vivid as to lift his message above all compromise with the transient or expedient. With a spiritual instinct also he entered into the essential relation of beauty to truth and right, and with Mrs. Hamlin at the organ, he enriched every service of worship with the nobler forms of music. Every service was of cathedral dignity. In the days which were so largely dominated by cheap and easy sing-song he was a forerunner of the loftier and worthy

music which has its place in the House of God.

"It would be easy to speak of Dr. Hamlin's relation to Beloit College, which honored him with the degree of Doctor of Divinity; of his earnest consecration and devotion; of his confident leaning upon realities which time has vindicated, and of an affection which still survives. But there is not space. Testimony to it all was given after twenty-eight years by the hush that followed the announcement of Dr. Hamlin's passing and by the triumphant uplift of the organ's peal:

"For all the saints who from their labors rest."

An Armenian Student's Testimony

Graphic word-pictures of what it means to be a Christian in Turkey were presented to the Student Volunteer Movement Convention at Indianapolis by J. Kingsley Birge through means of a letter received from an Armenian student. Dr. Birge, of the International College, Smyrna, was there during the disaster. He is known as one of the heroes of that dreadful time.

Dr. Birge spoke on the Moslem world, and in closing presented the letter, as follows:

"I think I cannot describe better to you the meaning of what it is to be a Christian in Turkey and to carry there the message of Christ than to read a letter that was sent to me by a young Armenian boy, a boy who had been driven out of Silesia when the French withdrew from there and the Turks entered, who came to our college in Smyrna and when the Turks came into the city last summer was driven forth with the others, the city being burned, 300,000 of its Christian population being sent off to an alien land, the young men of eighteen to forty-five all being taken away, their clothes largely stripped from them, to face the hard ordeal of a winter in the far interior.

"This boy, after he was sent off there and after he was freed in response to a petition that we sent in to the general commanding the western front, wrote me this letter describing his own experience:

On the third day of our captivity in a place called Bunarbasha, the Turkish soldiers robbed us of all our clothing and money. They left us half naked and barefooted. We all, terrified, tears in our eyes, waited in fear the hour on which we thought they would kill us.

Just twenty-four hours later the soldiers came, and they took whatever we had—shoes, shirts, coats, combs, looking-glasses. They led us to a mountain where on our left and our right we saw corpses swollen and stinking, others buried in pits, their arms being left out of the pit, black and putrid.

While climbing the mountain the soldiers shot and killed three prisoners in our group. The peasants rushed on us and asked the soldiers to sell us to them for from twenty to fifty piasters that they might kill us on that mountain.

We all began to run forward on the sharp rocks and stones, barefooted, fearing the soldiers who killed the three prisoners behind us. That night we fifty-two prisoners—thirty-two college students and servants and twenty others—were crowded into a stable where took place an inexplicable and unimaginable crime which my mouth and my pen are constrained not to tell and not to write.

The next day we reached Manassa. There in the barracks officers from Silesia, knowing that we were 20 Armenian students, beat us with iron rods. A little later they undressed us altogether and began to scourge us naked.

Then they turned us over to the Fourteenth Battalion of the civil prisoners in Manassa, all bare-footed and in rags, one and one-half months exposed to the severe cold and showery rain of winter, lice swarming over us, bread and horse beans our daily food. We suffered very much, working all day long at various kinds of hard labor.

Knowing the Turkish language pretty well I became the secretary to our regiment and only myself had been exempted from work.

Thank God, after one and one-half months of sweaters and money, and later on shoes, we were sent for us, so that our conditions began to be bettered, but the other prisoners, hopeless, faithless, many even denying the existence of God, suffered more than we suffered.

And for this very reason I am glad, although I suffered much, that I was prisoner as a Christian young man to comfort and exhort those poor prisoners, that I could show them the loving spirit of Jesus by which they were strengthened to bear the strain of life, and as their secretary I could show them the spirit of prayer and helpfulness.

Moreover, I am glad that I could be among the Turkish guards, whose hands were tinged with the innocent blood of our Christian brothers. I wrote their letters and their applications. I read their newspapers and their letters. I ate with them, blessing the table by the Lord's prayer in Turkish. I exhorted them, told them that they, being liars, immoral men and drunkards, were not even better than the Moslems, and I am glad that they confessed their sins and accepted what I told them of the truth.

Thank God, Jesus worked through me and his spirit was loved and honored both by the Christian prisoners and by the Moslem guards.

"It is the task of the missionary to go forth in the spirit of that Armenian boy. I submit to you that we go forth in vain unless we believe with all our hearts in a living, a loving, a life-giving Christ."

Literary Notes

Some time this winter Principal L. P. Jackson, D.D., LL.D., Litt.D., Principal of Manchester College, Oxford, will visit this country. He will lecture in Boston, and may have engagements in other cities. Coincident with Principal Jackson's coming, his publishers announce the appearance of these new volumes from the pen, *A Living Universe* (Doran), the Hibbert Lectures for 1923, and *Realities and Shadows* (Doran). What is said to be his finest work, *The Lost Radiance of the Christian Religion* (Doran), will be published in the distant future.

The first complete unlimited edition in English of Joseph Conrad's works, planned and supervised by the author himself, is being published by Doubleday, Page, in twenty-four handsome volumes. This "Concord Edition" should be a special charm for Conrad enthusiasts in its special frontispieces which lend a personal touch to the set. Replicas of pages from original manuscripts, portraits in various guises of the author, and of his family, scenes where certain stories were written, a map showing the author's voyages, and pictures of the ships are the subjects of these frontispieces. The price of the entire edition is not prohibitive, since the volumes are only \$2.50 net. A special instalment plan for ten of the most popular stories has been arranged.

Prayer For Normal Men

By Clarence E. Flynn

For every poor, defective soul that wanders
In the dark shades of subjectivity,
For each deluded mind that glibly flounders
In the foul mire of abnormality,
Give us a host who cheerful laughter sends
Whose willing hands toil on in love's service
Who plant the roses, guide the feet that wander
Around the hearth of happiness at night.
Give us, O God, a race of normal people;
Who walk no paths of morbidity apart;
Who dwell not in the bog, nor yet the steeps
But in the dusty way, the busy mart;
Who like their work, care for the folks around them,
And make each day a thing of joy and song
This world of ours could never do without them.
They are the men who make it move along
Princeton, Ind.



NEWS OF THE CHURCHES



Dr. Barton Resigns

Dr. William E. Barton, for 25 years pastor of FIRST, OAK PARK, ILL., resigned last Sunday, his resignation to take effect Aug. 31. The congregation has known for a year or two that Dr. Barton expected to withdraw at the end of 25 years of service, so his resignation did not come as a great surprise. The fact that he has made the definite announcement at this time will enable the church to make a thorough search for a man to take his important pulpit.

Fortieth Anniversary of a Montana Church

The new Montana of the last 10 or 15 years, the prairie half of the state, is likely to forget that there is another Montana, the older half. The 40th anniversary is a reminder that Congregationalism has its roots deep in the soil of the commonwealth; that our fathers were interested in religion out here in the West before some of the "pillars" of our present-day churches were born.

Helena was put on the map, Congregationally speaking, in October, 1883. Montana was then accessible from the south and the Home Missionary superintendent, Rev. D. L. Leonard, came up from Salt Lake to plant the church. Mr. and Mrs. A. E. Bunker were the leading spirits in the organization and for many years continued to mold the church. Rev. R. B. Robey was the first pastor, being a guest of the Presbyterian minister when he first arrived. Later when the church was organized, the Methodist Church South offered its house of worship for the service. Thus early the interdenominational fellowship was manifested that has in the last five years culminated in the Home Missions Council of Montana, with its semi-annual meetings in our Capital city. The first building used for worship was a portable chapel, which was used till 1893 when the first unit of the present church was erected under the leadership of Rev. F. D. Kelsey. Additional rooms were added in 1912 under the pastorate of Rev. L. A. Wilson, making a completely equipped modern building of brick and oak. Two other men whose influence is to be noted were pastors here, Rollin L. Hartt, journalist, and Rev. R. A. McConnell of South, Brooklyn, N. Y.

Rev. F. E. Carlson came to the pastorate of the Helena Church about three years ago and has set his hand to build on the foundations laid. He has gathered a substantial group of workers from the procession that passes

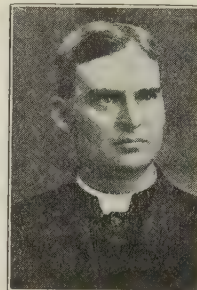
through our Western cities and has added them to an organization worthy of a Capital city. Their outstanding achievement has been the lifting of a Building Society debt that has been a burden for years. The mortgage was burned and formed a spectacular number of the program under the guiding hand of Chairman of the Board Lyman. Mr. Carlson's influence has been as great in the city as in his church, and anti-vice crusades and religious education in high schools have felt the power of his hand and heart. His young peoples' Sunday Evening Club is the liveliest organization in the state, and his Summer Assembly program was carried out with consummate skill. Supts. Powell, Johnson and Henry brought greetings from the other churches and the C. H. M. S. after a brief historical sketch was read, and the anniversary banquet eaten.

Saturday night was a laymen's affair, with Prof. C. W. Hayes of the State University, Mr. H. A. Templeton of Great Falls, and Mr. Benjamin Owen of Butte as speakers. The Sunday morning sermon, "Quo Vadis?" and the "Pageant of the Pilgrims" in the evening, arranged by Prof. E. S. Osgood, completed a celebration that was outstanding and encouraging. Our City that is set on a Hill is sending out light in every direction. May its flame never falter.

F. E. H.

Called to Morningside, Minneapolis

Rev. Francis J. Price, recently called to the pastorate of the new COMMUNITY, MORNINGSIDE,



REV. F. J. PRICE

MINNEAPOLIS, MINN., was born in Woodstock, Ontario. He received his early education in the public schools and the Collegiate Institute of Woodstock. In 1904 he was graduated with first-class honors from Manitoba University. He completed his theological training at Victoria University, Toronto. His ministry of twelve years was with the Methodist Church of Canada. He comes to Morningside from the United Church of Sturgeon Creek, a suburb of Winnipeg.

Annual Meetings

SOUTH, CONCORD, N. H., Rev. R. W. Barstow, pastor, reports all bills paid and a balance in the treasury. Chapel alterations, at a cost of over \$3,000, provide more room for the church school. The invested funds amount to \$28,517.50, and annuities of \$300 are received annually from the Kimball Estate. The clerk, Joseph Benton, reported a membership of 447, an apparent decrease, but there has

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Brown, Charles R.

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Crosse, Gordon

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Sedgwick, Henry Dwight

Ignatius Loyola \$3.00
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Parkhurst, Rev. Charles H., D.D., LL.D.

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Wolfe, A. B.

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been in the past year an actual gain in the active membership, the book loss being explained by transfer from active to the non-resident list of names of a number of persons who had left town. Resolutions of regret were adopted that Rev. R. W. Barstow, the pastor, is to leave South on March 31, and expressing appreciation of his fine service as minister of this church, and congratulating him on the opportunity that will be his as minister of First, Madison, Wis.

PENACOOK, N. H., Rev. O. W. Peterson, pastor, reports a satisfactory condition and harmonious work during the year. There was a balance in the treasury. The ladies' association have paid all the remaining bills for extensive repairs on the chapel and are now out of debt. Among the officers elected was Rev. J. H. Bliss as deacon for four years. It was voted to call an ecclesiastical council to install the present pastor, and a committee was appointed to arrange for the council.

VILLAGE, FRANKLIN, N. H., Rev. S. C. Sherman, pastor. Both church and society elected officers, including a financial campaign director in the person of Cyrus R. Adams. It was voted to use the legacy of over \$3,000 recently received from the estate of T. P. Thompson toward the chapel debt, and to place a suitable tablet in the new dining room giving credit to Mr. and Mrs. Thompson.

NEWTON HIGHLANDS, MASS., Dr. S. H. Woodrow, pastor, had unusually heavy expenses because of necessary repairs, but all bills were paid and there was a balance of \$488 in the treasury. Benevolences were increased about \$400 over the previous year. There has been a net gain in membership of 87 since Dr. Woodrow went to Newton Highlands two years ago, not including six received by profession and three by letter the first Sunday of 1924. The budget this year has been subscribed. Committees have been formed and money is being raised in preparation for a much needed enlargement of church school quarters.

BROADWAY, WINTER HILL, SOMERVILLE, MASS., Rev. Albert B. Coe, minister, during the past year received 105 new members, 60 on confession; doubled the pledges for the benevolences of the church; held two successful religious education institutes; reorganized the



REV. WILLIAM S. BEARD

The Secretary of Promotion of the Commission on Missions, who is attempting to apply the "Community Chest" idea to the benevolences of the church. Mr. Beard seeks to federate the promotional efforts of the several missionary agencies of the denomination looking toward the securing of the complete annual apportionment of \$5,000,000. State superintendents and assistants throughout the country are lending him their enthusiastic assistance in the carrying out of this promotional program.

church school on a departmental basis; equipped a play-room for the young people where they may play basketball and other games. The Woman's Union and the Men's Union are active. Large congregations attend the Sunday services. The church recently purchased a Chevrolet sedan for the use of the minister.

This was the first annual meeting of NORTH READING, MASS., Rev. J. H. Jones, pastor, since the incorporation of church and society. Reports were all encouraging, and every organization starts the new year with a substantial balance in the treasury. Accessions were 34,

two by letter. There were 23 adult and three infant baptisms. Acknowledgment was made of a generous gift by a loyal friend of the church, for the purpose of issuing a weekly calendar during 1924. Hearty and unanimous support was given to a scheme outlined by the pastor for the erection of a community clubhouse or recreation hall on the church grounds and the trustees were authorized to proceed with the plans.

The annual meetings of BROCKTON, MASS., most of which are held this month—Portland only in March—indicate a good year. WEDDLE AVE., Rev. A. F. Brantley, pastor, has removed mortgage, paid all other bills, added 17 new members. WALDO, Rev. Carl Easton, pastor, made a special feature of anniversary in the address of Rev. T. S. R. First Baptist Church. SOUTH, Rev. F. Parker, acting pastor, announced a membership of 1,006, as last year. Forty had been received but that number also were deceased and removed. Expenditures for the year were \$28,014; church school enrollment, 1,036. In vote, all contributors are made associate members. FIRST, Rev. E. H. Gibson, pastor, voted a religious education committee and appointed John J. Myers, Boston, as director. Membership is 443, with 20 members added. Expenditures for the year were \$12,886. *The Congregationalist* subscription list was double. LINCOLN'S minister, Rev. M. C. Jennings, has resigned to take effect March 31, after six years' service. SWEDISH, Rev. Axel Bergstedt, pastor, has had a successful drive for its budget of \$12,000.

FIRST, SOUTH HADLEY, MASS., Rev. J. Nichols, pastor, added nine members, with net gain of four; receipts were \$1,141.14, and expenditures \$1,113.32, leaving a balance of \$27.82. The treasurer of First Parish reports receipts to be \$5,450.66, and the balance \$270.21. The Sunday school has had a very successful year. The average enrollment was 145, and the average attendance 98, 68 per cent. The ladies' and young people's societies all report favorably.

AGAWAM, MASS., Rev. J. G. Dutton, pastor, is proud of the long and efficient service of Mrs. Carrie L. Hayward, who for over 40 years has been clerk. Reports were gratifying, and members were added, making a total of

An Editor Writes:

"One of my fellow churchmen in the little suburban town where I live said to me last Sunday, 'Have you seen *The Congregationalist* lately? I gave up reading all denominational papers long ago. But now I read it right along because somehow it seems full of life.' I think that this is a rather general feeling; I know it is very much my own. We don't care so much in these days for agreement on details, or even on important things, if we are helped and stimulated to thought, and kept awake spiritually."

Such an expression coming from the Editor of a large secular magazine is praise indeed. It inspires us to give our readers even better efforts during the year we are just entering.

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persons during the present pastorate of five years. All bills were paid and there was a substantial balance on hand in every department. Benevolences exceeded the apportionment. The every member canvass resulted in an increase in subscribers and subscriptions. The pastor's salary was increased for the third time.

FIRST, DERBY, CT., Rev. W. F. Maylott, pastor, reports all bills paid, with a small balance to start 1924. Gifts to charity and benevolences have been generous. Permanent improvements have been made in the purchase of 120 new chairs, and electricity being installed in the parsonage. The fund being raised to enlarge the kitchen and Sunday school room amounts to \$1,254.95. Envelope receipts have been large, and more is pledged for 1924 than for previous years, with 17 new contributors. The Sunday school has had a fine year and has paid its own way financially. The ladies' aid has made \$300, and the gifts to missions of the foreign missionary society measured up to other years. The C. E. S., one of the oldest in the world, has shown an increased attendance and membership. The Shammah Boys' Club and the Daughters of Ruth are prospering. The pastor has made a perfect record of preaching every Sunday since he has been in Derby. Church membership has made a gain, and has lost only two members by death.

HIGGANUM, CT., Rev. L. O. Schriver, pastor, heard interesting statistics in connection with a report of the work done by the ladies of the church. In 1922 the exteriors of the church and parsonage were painted and needed repairs were made at a cost of \$1,200. In 1923 the interior of the whole church building was painted, a hardwood floor laid in the auditorium, velvet carpets in the aisles and pulpit platform, at a cost of \$1,224. All bills were paid and a balance of \$150 was in the treasury. The missionary societies met their apportionments, all expenses of the church were paid with a snug balance left, and best of all is a spirit of universal harmony existing between congregation and pastor.

FLATBUSH, BROOKLYN N. Y., Dr. L. T. Reed, pastor, reports 173 additions to the church, making a total membership of 1,778, a net gain of 68 during the year. Benevolences were \$22,302. Receipts for current expenses were \$31,260. Receipts for all causes, including church operation, benevolences, operation of church societies, reduction of debt, and payments for the new parish house, amounted to \$116,992.58. The church school enrollment is 1,004, including 75 in the George J. Fisher Class. The pastor's address laid emphasis on the necessity of securing an endowment for the church during this time of its strength, congratulated the church on the unity of its membership, and maintained that there was a field of liberal evangelicalism to be occupied by the Congregational churches of the country. The parish house building fund has over \$56,000

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in hand and building will be begun this spring if the plans can be perfected in time. In October, 1924, the 25th anniversary of the church will be celebrated and a committee was authorized to take charge of the suitable observance of that event. Noteworthy incidents of 1923 were the pledging of the new Parish House Building Fund of \$135,000 in the spring; the four weeks' Extension Course in religious education, with classes by Dr. F. K. Sanders on the Old Testament and by Rev. George Allchin on Japan; the apartment house visitation during the fall, whereby calls were made on some 300 families in the new apartment houses in the neighborhood and handsomely printed invitations to the church work and worship delivered personally; and the presentation at Christmas time of a new lighting plant to the Larger Parish at Collbran, Col., of which Rev. W. D. Barnes, one of the missionary pastors of the church, is associate pastor.

BOULEVARD, DETROIT, MICH., Rev. F. C. Ellis, pastor. Reports indicated progress, and a vision that was forward-looking. The church added 33 during the year; revised the roll, and now has a membership of 413. Twenty-one new members united on the first Sunday of the New Year. The church school is making a splendid growth, and has 611 on its membership roll. One of the notable results of the meeting was the selection of committees looking forward to the building of a new church auditorium. The church expects to launch this building program during the current year. A fine spirit of harmony and accord is at work.

PIERRE, S. D., Rev. E. B. Whitcomb, pastor, had a fine year financially, socially and spiritually. Fifty members were received, 39 on confession. The Sunday evening screen service at the opera house had received offerings amounting to over \$1,900, leaving a balance for the improvement of the service after paying all expenses. The attendance and interest at this service has increased this fall and winter. Plans for a new church building were discussed and it was voted to begin at once to raise funds for one. Work for the much needed building will begin at once. In the every member canvass the number of subscribers to the budget was almost doubled and the amount subscribed increased about 50 per cent.

From East to West

NEW HAMPSHIRE

Preparations for Building at Hollis

HOLLIS, Rev. C. F. H. Crathern, pastor, is making preparations to rebuild the church building which was recently destroyed by fire. A drive has been conducted for funds and between \$14,000 and \$15,000 has been raised. Nashua friends have notified the committee that they will provide an organ as soon as the new structure is ready to receive it.

The members of Hollis, notwithstanding the recent fire and the struggle to obtain funds to rebuild, responded to the appeal to observe Golden Rule Sunday, and sent to the Near East Relief a contribution of \$33.83.

MASSACHUSETTS

Installed Pastor of Adams Square, Worcester

Rev. H. L. Packard was installed pastor of ADAMS SQUARE, WORCESTER, Dec. 6, and has begun his ministry there under most favoring conditions within the church and with a strong degree of confidence and fellowship from the Worcester Central Association of Churches. The examination of the candidate by the Association Council was one of the briefest on record. His statement of experience and belief was unusually short, and not a single question was asked. In less than half an hour from the opening of the Council the candidate was informed of its approval.

Mr. Packard comes of Puritan stock; both his parents are still living and over 80 years of age. He joined the church in his early teens, "before psychology, but not religion, had come to his home town." He decided to enter the ministry at a revival service. In addition to education received at Mount Hermon School, Amherst College and Andover

Seminary, Mr. Packard has had training in the school of manual labor as an employee. He has held fruitful pastorates at Kingston, Littleton and Winchendon, and is assistant registrar of the Massachusetts Congregational Conference.

Five Years with Mystic, Medford

MYSTIC, MEDFORD, tendered Rev. T. C. Richards and his family a reception on the fifth anniversary of the beginning of the present pastorate. Various speakers presented congratulations from the "Old Guard," the new members, the men's club, the woman's association, the young people and the city. The celebration was the occasion of the third increase of the pastor's salary in five years. Kenneth S. Learey of Boston University School of Theology was advanced from director of religious education to pastor's assistant. Two hundred new members have been added during the present pastorate. The benevolent contributions have been multiplied two and one-half times. The average Sunday morning attendance has increased threefold from 1918 to 1923. Mr. Richards is serving this year as the president of the Medford Federation of Churches.

CONNECTICUT

Splendid Response at Bridgeport

UNITED, BRIDGEPORT, held its every member canvass on Dec. 9. The amount pledged toward the current expense budget of \$26,731 was \$27,147. The pledges, together with the Sunday and Sunday school offerings toward the benevolence budget of \$19,711 amounted to \$17,653. This year the benevolence budget was increased \$3,974 over that of last year, and includes the full apportionment for the national societies. Pledges made during the year will undoubtedly increase the \$17,653 sufficiently to meet the new benevolence budget. Last year at the same time \$22,749 had been pledged to expenses and \$11,967 to benevolences.

The membership of the Home Church, excluding absentees, is 1,333. This year 1,090

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persons have pledged to both budgets against 969 at the same time last year; 1,077 persons pledged to the current expense budget and 781 to the benevolence budget. Last year, including the entire year, 1,031 persons pledged to the current expense budget and 681 to the benevolence budget.

This result is especially gratifying because of the fear felt before the canvass, due to the Community Chest Drive three weeks earlier. Dr. William Horace Day is minister of United Church.

Harwinton Pastor Recovering from Illness

The ministers of the Litchfield North East Association are rendering a kindly and brotherly service in supplying the pulpit of HARWINTON during the illness of the pastor, Rev. A. W. Gerrie. On the morning of Armistice Sunday, Mr. Gerrie suffered a slight stroke from which he is convalescing favorably. The physician in charge predicts a full and complete recovery in time, but advises respite from all pulpit and parish responsibility for an indefinite period.

Events at West Hartford

AT WEST HARTFORD, Rev. T. M. Hodgdon, pastor, an illustrated lecture was given before the Minute Men's Forum on Sunday evening, Dec. 16, by William G. Baxter, secretary of the Connecticut Prison Association. The subject was "The History of Penology in Connecticut" and the lecture included an account

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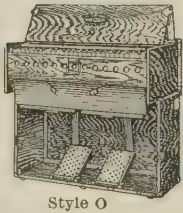
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When Sunday Comes

By John Andrew Holmes

I have heard of a small town which is proud of having neither church nor jail. Is it not probable, nevertheless, that most of its inhabitants would be none the worse for spending a little time in one or the other of these useful institutions?

of old methods at Newgate, the work at Wethersfield and the Cheshire Reformatory.

On the evening of Dec. 21 the Sunday school of West Hartford held a Christmas party for the congregation. The exercises included an admirably staged pageant of "The Nativity," followed by a Christmas tree.

PENNSYLVANIA

New Pastor for West Pittston

Rev. H. C. Stallard of Centerville, S. D., began his pastorate with FIRST, WEST PITTS- TON, on Dec. 6. He drove across country with his family in a Ford, making the trip in six days. Since Dec. 6 Mr. Stallard has put over the every member canvass with a budget of \$4,500 and has gone over the top.

OHIO

The Parkman Centennial

With great joy PARKMAN recently celebrated its centennial. Until shortly before the day, the exact date of organization was not known. But a history of the church prepared years ago by Mrs. L. A. Harris, long its devoted clerk and most loyal member, set it for May 1. The celebration lost nothing by a few months' delay. A fine history of the church, based on Mrs. Harris' sketch, but brought down to date, was followed by a message from Rev. J. G. Fraser, whose father was pastor 1857-61, on "Voices of the Dead," with mention of many former pastors and faithful members. At the second service Supt. Rothrock spoke on "The Challenge of the New Century," and Rev. T. D. Henshaw, a former pastor, on his memories of the church and people. The present pastorate, Rev. H. F. Thompson, is far the longest in the history of the church, nearly a dozen years, and the church membership is the largest in its history. At one time the church was reduced to a membership of seven, and for half its hundred years it has had no house of worship. Parkman is now on the new short route to Warren and Youngstown, and the endless procession of autos passes the church door.

IOWA

Rededication at Eddyville

On Nov. 25 the historic church at EDDYVILLE came to a red letter day in its long and fruitful career. Organized by the immortal Benjamin Spaulding of the Iowa Band in 1845, and having the distinction of being served in later years by another member of that famous band, Rev. Daniel Lane, the church has moved steadily forward until it has become one of the most influential of the village churches in the state. For 52 years the church received missionary aid, but with the coming of its present pastor, Rev. A. S. Kilbourn, a new epoch opened. The church came to self-support immediately; largely increased the membership; multiplied the benevolences several times; and now crowns its achievements in an enlarged and remodeled edifice giving to the people a modernly appointed house of worship.

The new building has a seating capacity of 500, with several church school rooms and a spacious choir loft. There is a basement dining room of large dimensions, giving ample facilities for all social purposes. The people put their brains and muscles into the enter-

prise, for all had a mind to work. The needed sum of \$5,000 was quickly raised at the evening service. The day of rejoicing began with the dedication of the church school rooms; then followed the regular church service, Supt. E. A. Johnson preaching the dedicatory sermon. In the afternoon Rev. R. J. Montgomery spoke on "The Challenge of the Christian Life," with special adaptation to the young people who were present in large numbers. Rev. Nabot Osborne of Burlington brought the great day to a fitting climax in an inspiring address on the spiritual significance of Thanksgiving. The greetings of local and visiting ministers, together with uplifting music at all the services, added much to an occasion which will long be remembered in the annals of the church and community.

P. A. J.

Events and Results at Alden

ALDEN, Rev. J. A. Caskey, minister, had the ladies' annual bazaar and chicken pie supper early in December, netting them over \$340.

The every member canvass, with 15 teams in the field, brought in pledges for home expenses and benevolences quite a little beyond previous years.

At the annual meeting on Dec. 11, reports showed substantial progress and money in all the treasuries of the church and its auxiliaries.

WYOMING

Church Formed at Casper

Casper is one of the fast-growing and important cities in the oil field of the Northwest. Here a metropolis is springing up with rapidity, a real modern city. Until recently there has been no church of the Congregational variety there. But with the growth of the city there was a real need and demand for a church that believes in freedom.

Rev. Robert Allingham, who has been leading a new work at Alameda Park, Portland, Ore., was secured to investigate the prospects.

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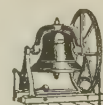
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possibilities at Casper. The result is a new Congregational church of 120 charter members, all Congregationalists in their antecedents. Dec. 2 was the birthday of this church. Supt. A. J. Sullens preached the sermon at the morning service, at which 15 candidates were baptized. The evening service was made doubly interesting by a strong address of conscience by the mayor of Casper, who with his wife are leading members of this church.

Services are being held in one of the largest town-town theaters, with constantly increasing audiences and the brightest of outlooks.

SOUTH DAKOTA

Rev. A. J. Haines at Aberdeen

Rev. A. J. Haines, formerly of Bowman, N. D., began his work with ABERDEEN the first Sunday of October. Supt. D. J. Perrin recently visited the field and helped the church in its plans for the every member canvass for home missions and benevolences. The outlook is most hopeful. The church hopes soon to begin a building program.

NORTH DAKOTA

Range Changes at Cooperstown

The Congregational church at Cooperstown is recently become Presbyterian. This was done with the understanding that the Methodist church in the same village should become Presbyterian, also, but this they refused to do, now there are Methodist and Presbyterian churches where formerly there was a Methodist church and a Congregational church.

CALIFORNIA

Los Angeles' Armenian Church

After his return from Springfield, as delegate to the National Council, Rev. A. S. Yeretian of GETHSEMANE ARMENIAN, LOS ANGELES, was given a reception by his proud congregation, and his report on the Council has been repeatedly requested for other churches. The congregation is growing, and numbers from 250 to 350. It often overflows into the church school rooms. The church is a great rallying point of comfort to the bereaved Armenian people.

Rapid Growth at Long Beach

At FIRST, LONG BEACH, so rapidly forging to the forefront among our strongest churches in America, events follow one another, and methods are utilized, in almost exciting profusion. The men are organized in a famous Washington Gladden Club with monthly meetings. Far away as we are from Plymouth Rock, they annually revive the traditions in Forefathers' Day, this year with dinner and program, the minister, Rev. H. K. Booth, speaking upon Human Traits of the Pilgrim Fathers and their Relation to Present-Day Problems."

The young people are organized in a League of Youth, which Sunday evenings meets in two sections, the seniors studying two of Fosdick's books, *The Meaning of Service*, and *The Meaning of Prayer*, and the juniors taking a course in young people's problems and also a study of Fosdick's *The Manhood of the Master*. Among the several interesting courses of sermons from the minister, two may be mentioned: "Windows of the Unseen," and "Religion for Today." The latter have been printed as a booklet for distribution.

At the midweek meetings, Dr. Booth gave an original production on "The Beloved Disciple, New Testament Romance," in two evenings. For a series of weeks, receptions to members and friends in groups were held by pastor and wife after the meeting, at which a social hour was enjoyed with refreshments served by the ladies. Of late, a series of ten church nights have been held, with dinner followed by classes

on teacher training, health and Bible study, including a course on "The Psychology of Religion," by Prof. E. H. Price, and a series on "The Life and Letters of Paul" by the minister.

In December, as a variation from the customary every member canvass, dinners were held on the Tuesday and Friday of the week, with a general attendance of friends and members. The church activities were presented in pageantry by the young people, an address was given by Mr. Booth on "Our Plans and Program for 1924," and then an opportunity was given for people to make pledges.

Redlands Pushing Onward

The church building of REDLANDS has been decorated and repaired, and a small floating debt paid, at a total of over \$4,000. The young people have organized in the League of Youth. The church school, completely organized in departments, is the largest in years. This church establishes definite contacts with the foreign field by adopting Rev. and Mrs. S. F. Moran of Osaka, Japan, as their missionaries. Such are the fraternal relations with the neighboring little community at Mentone, where we have a good building and once a live church, that a successful church school of over 50, and services for Mexicans by Rev. Otto Scheibe are maintained, the church and parsonage are kept in good condition, and Mentone may again see the day when it will need a resident minister. The great chorus of 40, led by Prof. Walter Babcock, and Miss Anna Blanche Foster, organist, rendered selections from *The Messiah* at Christmas Sunday vesper, which was repeated in the church at Yucaipa in the evening. Rev. H. C. Ide is pastor of Redlands. C. F.

Church and Ministerial Record

Calls

BARRETT, MANDUS, Calumet, Mich., to Eastwood, Columbus, O. Accepts.
BOCKOVEN, PAUL, Ortonville, Minn., to First, Little Falls. At work.
CAUGHRAN, W. I., Port Arthur, Tex., to First, Indianapolis, Ind. Accepts to begin Feb. 1.
DARR, J. W., Spring St. Presbyterian, New York City, to First, Northampton, Mass. Accepts to begin in June.
FISH, F. O., to Parkrose, Ore. Accepts.

WARNER, T. H., Cleveland, O., to assistant, First Presbyterian, East Cleveland. At work.

Accessions

	Conf.	Total
CONNECTICUT		
Rocky Hill, Jan. 6	6	6
ILLINOIS		
Oak Park, First, Jan. 6		22
MASSACHUSETTS		
Amherst, Second, Jan. 6	9	13
Boston, Pilgrim, Jan. 6		8
Newton, First (Centre), Jan. 6	3	10
Roxbury, Eliot, Jan. 6	1	9
Somerville, West, Jan. 6	7	23
NORTH DAKOTA		
Dodge		20
OKLAHOMA		
Weatherford		2
OREGON		
Portland, St. John's		38
PENNSYLVANIA		
Allentown		7
SOUTH DAKOTA		
Murdo		12
Rapid City, Jan. 6		3

Resignations

ANDERSON, O. T., Kane, Pa.
DECK, H. A., Hillsboro, Ore.

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Feb. 4—The Worship of the Synagogue, by George Foot Moore, D.D., LL.D., Professor of the History of Religion, Harvard University; Feb. 11—Pagan Mysteries, by Clifford H. Moore, Ph.D., Litt.D., Professor of Latin, Harvard University; Feb. 18—The Worship of the Early Church, by William Henry Paine Hatch, Ph.D., D.D., Professor of the Literature and Interpretation of the New Testament, Episcopal Theological School, Cambridge, Mass.; Feb. 25—The Rites of the Eastern Churches, by George La Plana, Ph.D., Assistant Professor of Church History, Harvard University; Mar. 3—The Roman Mass, by William Walker Rockwell, S.P.L., Ph.D., Assistant Professor of Church History, Union Theological Seminary; Mar. 10—The Book of Common Prayer, by James Arthur Muller, Ph.D., Professor of Church History, Episcopal Theological School, Cambridge, Mass.

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JETT, H. P., Plaistow-North, Haverhill, Mass.
JENNINGS, M. C., Lincoln, Brockton, Mass. Effective March 31.

Ordination and Installation

BECKER, G. J., i., First, Hackensack, N. J., Jan. 10. Sermon by Rev. Archibald Black M.A.; other parts by Rev. Messrs. E. T. Clements, C. H. Wilson, C. W. Carroll and E. L. Hood.
RIGGS, C. H., o., Plymouth, Columbus, O., Dec. 16. Sermon by Rev. W. A. Warren; other parts by Rev. Messrs. E. J. Converse, Irving Maurer, E. A. Ralph, W. W. Scudder, Harold Cooper, Mandus Barrett and O. C. Weist.

Personals

CLARK, DR. FRANCIS E., recently sailed for Europe on the *President Wilson*. The trip is partly for health but it is expected, following his habit, he will speak at Christian Endeavor conventions. He will return in April.
EATON, REV. J. D., has given long and productive service in Chihuahua, which is a chapter of welfare in Mexican history, well known to Americans and especially to friends of the American Board. Of late years he and Mrs. Eaton have enjoyed quiet residence in Los Angeles. Now the cream of his reflection is bodied forth in a biographical and historical sketch entitled *Life Under Two Flags*. Friends will prize particularly the excellent likeness of the author which appears as frontispiece. The book is published by A. S. Barnes and was reviewed by Rev. Alfred V. Bliss in *The Congregationalist* of Jan. 4, 1923.
GORDON, REV. and MRS. C. E., of Franconia, N. H., on the 45th anniversary of their wedding day, Sept. 30, were entertained at Brandon

Inn, Brandon, Vt., by their sons Mr. T. W. Gordon who is deacon of the Presbyterian Church in Schenectady, N. Y., and Rev. E. R. Gordon of the Congregational Church, Greensboro, Vt. Included in the party was Mrs. Gordon's sister, Miss Ellen Keyes, a faithful member of the church at Pomfret, Ct. Mr. Gordon has held pastorates at Pomfret, Ct., East Hardwick and Derby, Vt., Salisbury, Webster, and Lyme, N. H., and East Providence, R. I.

HARNISH, REV. LOUIS C., a graduate of the Hartford School of Religious Pedagogy, who has been engaged in social work in Hartford for the last 15 years as missionary of the City Missionary Society and pastor of the Village St. Mission, has resigned to accept the position of managing director of the Neighborhood Association, St. Louis, Mo.

NEELD, REV. G. A., who has accepted a call to North, St. Johnsbury, Vt., is now a resident of Cambridge, Mass., where he is studying for a Ph.D. degree. He expects to take up his new work in St. Johnsbury in June of this year.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

MRS. MARION ELIZABETH BATES

Mrs. Marion Elizabeth Bates, widow of the late Rev. S. L. Bates, an influential and widely-known pastor, and for years secretary of the Congregational Convention of Vermont, died at her home in Burlington, Vt., Nov. 20, aged 80 years. Mrs. Bates was married in 1871, and lost her husband in 1904. She was beloved and highly respected by all who knew her, as a friendly, genial spirit and a willing Christian worker. She is survived by one daughter, Miss Mary Russell Bates, assistant librarian, University of Vermont, and by one sister, Mrs. E. S. Whitcomb, Jericho, Vt.

REV. JOHN C. LABAREE

With the death of Rev. John C. Labaree on Jan. 10, a rare and beautiful Christian life came to its earthly termination. Born Aug. 30, 1835, at Spring Hill, Tenn. Mr. Labaree was at the time of his death in his 89th year and was the

oldest living alumnus of Middlebury College from which he was graduated in 1856 and of which his father was for a number of years president. He graduated from Andover Theological Seminary in 1861 and was called to the church in Sterling, Mass., where he served until 1865 except during a period when he was granted leave of absence to serve with the Christian Commission in the Union Army. In 1865 he was called to the pastorate of First Church, Randolph, Mass., where he exercised a blessed and fruitful ministry for a period of 27 years. In 1893 he was called to the church in Saugus, where he remained until 1906; then accepted a call to South Denny where he rounded out 50 years in the ministry. Retiring from the active ministry in 1911, he purchased a home in West Medway, Mass., where he lived until his death. His recognized pulpability made him a most acceptable preacher in neighborhood churches and he acted as pulpit supply for the Medway Village Church during 1917-18.

As a good citizen, as a devoted minister of Jesus Christ, as a kind-hearted, courteous gentleman he endeared himself to many outside the churches and left the impress of his Christian character on every community in which he lived. In 1885 he married Abby Denison Cobb of Tarrytown, N. Y., a union of rare and blessed felicity. His wife died in August, 1917, and they are one surviving son, John R. Labaree of West Medway. A largely attended funeral service was held in Second Church, West Medway, Jan. 11, conducted by Rev. George R. Hewitt, a former pastor of that church and a friend of Mr. Labaree. Burial was in the family lot in Evergreen Cemetery, West Medway.

REV. PETER MACQUEEN

Dr. Peter MacQueen, lecturer and war correspondent, died suddenly in Boothbay Harbor, Me., on the eve of his 59th birthday. Some time ago because of heart trouble, Dr. MacQueen gave up his life of travel and became pastor of the Boothbay Harbor church. He was born in Wigtonshire, Scotland, coming to America in 1881, where he attended Hamilton College, Princeton and Union Theological Seminary, and was ordained to the ministry in 1890, later holding pastorate in Bronxville, N. Y., West Somerville, and Harvard, Charlestown, Mass.

He covered 250,000 miles in travel, using his knowledge for lectures and in writing books which are widely known. He was a correspondent in the Spanish-American war, and with the Boers during the South African war. He was at the battle of the Marne in 1914 with General Foch and later acted as war correspondent for American publications, with the French forces.

Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Monday, Jan. 28, 10.45 A.M.
MINISTERS' MEETING OF NEW YORK AND VICINITY, 287 Fourth Ave., New York City, Monday, Feb. 11, 11 A.M.
WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Feb. 1, 10.30 A.M. Speaker, Miss A. M. Huggins of Tunghsien, China; Miss Mary L. McClure of Fenchow, China, and Elizabeth H. Kendrick of Wellesley College.
WOMAN'S HOME MISSIONARY ASSOCIATION, monthly meeting, Pilgrim Hall, Feb. 1, 2 P.M.
MIDWINTER MEETING, Chicago Beach Hotel, Chicago: Church Extension Boards, Jan. 20-22; Sunday School Extension Society, Jan. 22, 12 P.M.; Commission on Missions, Jan. 23, 2 P.M. to 25.
WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, weekly meeting, Friday, 10 A.M., 19 So. La Salle St., Room 1315, Chicago, Ill.
BANGOR CONVOCATION WEEK, Bangor (Me.) Theological Seminary, Jan. 28-Feb. 1.

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Advertisements under these headings cost four cents per word each insertion, including initials and address, minimum cost 60 cents per insertion. Keyed ads. (care *Congregationalist*, Boston,) cost 15 cents additional.

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With the Schools and Colleges

Yankton Student Wins Rhodes Scholarship

Yankton College and its friends are greatly pleased by the outcome of the Rhodes Scholarship examinations just held. Among the 11 contestants Mr. Arthur M. Wilson, of the class of 1922, was the successful candidate. This victory is all the more pleasing because a year ago another Yankton graduate, Mr. Edwin W. Fitch, of the same class, gained the prize, and is now a student at Oxford, where Mr. Wilson will join him next October. Of the 12 scholars who have won the honor of representing the state at Oxford, five are Yankton men. Of the remaining seven the State University furnished two and various other colleges of the state one each.

The present college year is full of encouragement from every point of view except the financial one. The attendance is decidedly

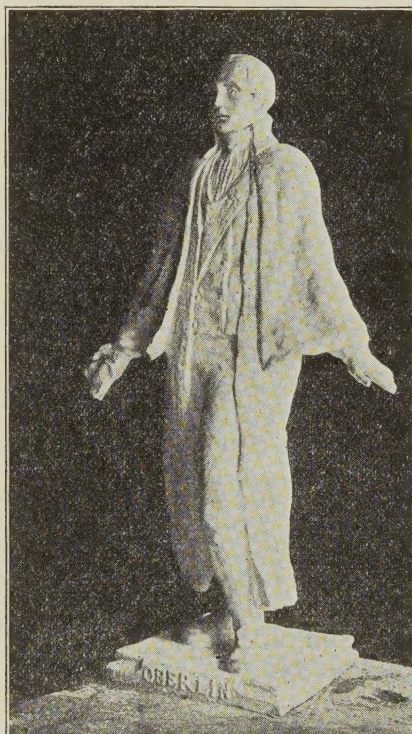
larger than ever before, and an excellent spirit prevails among the student body. In view of the fact that a suitable successor has not yet been found, Dr. H. K. Warren continues to discharge the duties of the presidency.

Gives Generously to Student Relief

Doane College went over the top on its Thanksgiving drive for European student relief. The goal was set at \$600, and the offering was \$613. Doane is the only college in the state that reached its quota, and although small in comparison to some of the colleges, she is giving double as much for this relief work. And this notwithstanding that the faculty and student body recently made generous pledges on the college endowment campaign. Their pledges in this also exceeded any college of the state. The spirit of the school is wonderfully fine.

Oberlin Honored by College

The New England alumni of Oberlin College propose to adorn the campus of their Alma Mater with a statue of John Frederick Oberlin. The half life-size model, shown in the illustration, has just been placed in the Dudley Peter Allen Memorial Museum. Mrs.



JOHN FREDERICK OBERLIN

Model for the proposed statue for the campus of Oberlin College, the gift of the New England alumni.

Strong, the sculptor, has also done the statue of Gov. Edward Winslow, at Plymouth, and various fountains and smaller groups.

The proposed statue shows the missionary pastor of the "Ban de la Roche" as he might have appeared in his outdoor preaching to his mountain parish,—bare-headed, Testament in hand, wearing his shabby ulster, and the cross of the Legion of Honor conferred upon him by the Emperor Napoleon I.

North Dakotans Visit Yale

Supt. A. C. Hacke, and Asst. Supt. J. G. Dickey of North Dakota, on their return from the National Council, visited the Yale School of Religion and had a dinner with the students who had recently served churches in their state. Seven young men were present, all of whom

(Continued on page 127)

The Vital Reason for the Internal Bath

In Chicago recently, there was held a gigantic political meeting that attracted a crowd of some 15,000 men and women of varying ages. On the outskirts of the assembly stood a physician with a friend. Turning to his friend, the medical man said, "I'll wager that in this vast throng there aren't 100 persons who are in anything like normal health."

Much as we dislike unpleasant truths, there is significance in that physician's remark for all of us. Few of us can honestly say that we are over 50 per cent. efficient.

We all want to be free from disease or ailment of any kind. We all want to have pure blood, normal heart and sound nerves. We all want to enjoy restful nights and active, vigorous days. Yet most of us are half the time blue and worried, all the time nervous, and most of the time actually incapacitated by illness.

And why? Largely because we do not follow a few simple rules in the care of our physical condition. How many of us, for instance, practice internal bathing? True it is that this means of improving the physical condition is growing in use every day, but there are thousands of us yet who are strangers to the benefits of the Internal Bath.

The need for internal bathing is due simply to the fact that we have within our bodies such an organ as the large intestine, commonly called the colon. Accumulating waste as it does, the colon is the bane of our health. The waste is toxicous, which means poisonous, and as the blood flows through the walls of the colon, it absorbs the poisons and carries them through the circulation. That's what causes Auto-intoxication—which in plain English means "Self-poisoning," a condition which pulls down our powers of resistance and renders us subject to almost any serious ailment that may be prevalent at the time. And the worst feature of it is that few of us know when we are "Auto-intoxicated."

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The five-year program voted by the National Council in 1919 and transferred to the Commission on Missions in 1921 includes the co-operative promotion of the united interests of the churches in Missionary Education, Stewardship and the \$5,000,000 Apportionment.

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For literature and information address the Commission on Missions.

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Boston Seaman's Friend Society

Boston, Vineyard Haven, Cape Cod Canal
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Incorporated
 1829



Reorganized
 1922

President, Rev. Lucius H. Thayer, D.D.; Vice-Pres., Rev. Samuel H. Woodrow, D.D.; Clerk, Rev. Theodore E. Busfield, D.D.; Sec., Rev. Merritt A. Faren; Treas., Charles E. Stratton; Chairman of Exec. Com., Franklin P. Shumway. This Society, reorganized in 1922, now fully represents the Congregational Church of New England in its practical, social and religious work among seamen. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Rooms at Tarpaulin Cove, and Cape Cod Canal. The Society provides dormitory accommodations, reading and recreation rooms, religious services, pool tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and banking facilities. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited. Contributions received on an annuity basis.

Our Readers' Forum

(Continued from page 109)

ny can claim or be accorded the title of "Fundamentalist" who consider as fundamental, either as a basis of Christian fellowship or to Christianity itself, creedal opinions which are not within the control of the will, rather than obedience which we can control. In my opinion—and I think in that of thousands of other laymen—the "Fundamentalists" of today are but little advanced in their conceptions of the Gospel beyond the sectarian controversialists who in my boyhood contended for the eternal damnation of unbaptized infants and for immersion as the only true baptism.

East Milton, Mass. F. T. FULLER.
("The Congregationalist" welcomes Mr. Fuller's statement. We are sure that Jesus could never have approved of the making of his divinity a matter of metaphysics rather than of moral and spiritual realities. That man is most truly Christian who is most truly living in the spirit of Christ—EDITORS.)

Dorothy, Dana and the January Thaw

(Continued from page 117)

"Where there's a will there's a way," said Mother.

"And quick wit to go with the will, Mother,"

American

Congregational Association

owns and maintains the Congregational House (costing over \$700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

Changing Pastorates

Information regarding vacant churches and available ministers is furnished to and received from State Conferences, churches and ministers by the Personnel Bureau of the National Council. The Bureau does not recommend ministers to churches, but serves as a clearing house for churches and church organizations. Address, The Personnel Bureau, National Council of Congregational Churches, 287 Fourth Ave., New York City.

American Seamen's Friend Society

Incorporated 1833

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American Sunday School Union

Philadelphia, Pa.

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W. L. CARVER, Supt.
8 Beacon St., Boston, Mass.

said Dorothy. "When Dana saw that I was getting to be what you call 'too tired,' he thought a minute, half a minute!—and thought of that cord!"

"Huh!" said Dana, "anybody would!" But he couldn't help looking pleased, for though Dorothy is so proud of her brother, she laughs at him more than she praises him—you know how it is!

"I've thought of another 'pome'!" she exclaimed, as they were taking off their snowy leggings before the kitchen fire.

Brother Dana
Is no complainer!

("I know that that's your rhyme, Dana, but I need it!")

Although he teases

As much as he pleases!

And when we're in an awful mess,

And how to get out I cannot guess,

He rubs his nose, his forehead wrinkling,

And thinks us out of it in a twinkling!

And—

"That's reward enough!" broke in Dana.

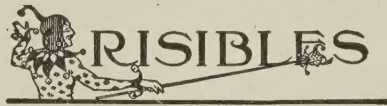
"Make up a yard or two for Bob. He's the working hero!" But Bob was sound asleep, and snoring! Think of a hero snoring!

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With the Schools and Colleges

(Continued from page 125)

have a permanent interest in the work of the West because of their first-hand knowledge of conditions there. Those present were Harold G. Jones and Paul B. Van Horn, who have served two summers in North Dakota, Ralph V. Conard, Ross B. Hartman, Theodore C. Wiemer, Frank J. Dimpsey and Russell G. Osgood. Rev. W. J. Conard of North Dakota was also present.



"So your husband has given up smoking? That needs a pretty strong will, doesn't it?"

"Well, I've got one!"—*London Mail*.

Mother (aside)—"Edna, your collar looks tight.

Edna—"Oh, but Mother, he isn't."—*Orange Owl*.

Ike—"What do you think of Ford as a Presidential possibility?"

Mike—"Fine! He has the makings of another Lincoln."—*Pitt Panther*.

Visitor (to laundry): "What do you call that machine?"

Laundryman: "That's a mangle!"

"Man alive! Do you have a special machine for it?"—*Judge*.

"The liquor you used to get in Crimson Gulch would make a man crazy."

"It's different now," mused Cactus Joe. "A man has to be kind o' crazy before he'd think of swallowing it."—*Washington Star*.

First Steno—"The idea of your working steady eight hours a day! I would not think of such a thing!"

Second Steno—"Neither would I. It was the boss that thought of it."—*Town Topics*.

Effie—"Why hasn't Daddy much hair?"

Mother—"Because he thinks a lot, darling."

Effie (pause)—"But why have you got such a lot, Mummie—?"

Mother — "Get-on-with-your-breakfast!"—*London Opinion*.

Visitor—"Can you tell me if Bill Jones is up in his room?"

Frosh—"Sorry, there's nobody home in the top story."

Visitor—"Oh, excuse me. I'll ask some one else."—*Purple Parrot*.

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Times have changed in the ways of sweet charity since the classic episode of the woman rescue worker who declared that all her funds came as a direct answer to prayer and that it would not seem respectful to the Almighty to have her books audited.—*Christian Register*.

Pett Ridge in his reminiscent *Forty Years in London*, tells of meeting Mark Twain. He was introduced by a literary friend, who said: "Mr. Clemens, this is Mr. Pett Ridge. He is the Mark Twain of England."

"Our secretary," said I, "is in error."

"I have no doubt"—courteously—"that it is a perfectly fair"—

"What he meant to say," I interrupted, "was that you are the Pett Ridge of America."

"Ah," said the old man, taking my arm pleasantly, "now I know we shall get along together."

"What a beautiful little baby he is!" exclaimed the neighbor. "What have you named him?"

"Well," hesitated the mother, "Richard and I differed a little about that. He wanted to give him one name, and I wanted to give him another; but we finally compromised, and agreed to name him John Wesley."

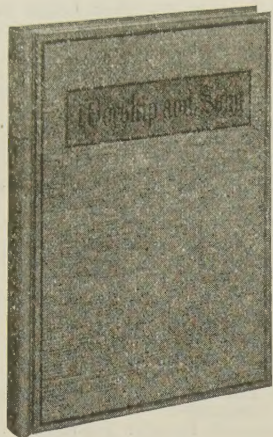
"I see; you named him after the great founder of Meth"—

"No, indeed," quickly interrupted the mother. "That name, as I said, is a compromise."

"But how?"

"The 'John' is for John Calvin, and the 'Wesley' is for John Wesley."—*Harper's Magazine*.

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